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EDITORIALS

CLERICALISM IN ECONOMICS*

WHAT is the main charge of those who are perpetually warning the clergy out of the sacred area known as "business"? It is that the clergy do not know anything about business and that business men know all there is to be known about business. It is the claim of this editorial that the clergy do know something about business and that business men do not know everything that is to be known about business.

I was pastor for five years in a town organized quite largely about two smelters and one big steel plant. I knew something about those mills which the owners of those plants who lived in New York City did not know, and what I knew I knew in a perfectly natural way as pastor of a church. These facts I think are known to most ministers who are leading churches in any industrial community.

I knew the social effects of the work and wage policy because I saw them reflected in the free time and the surplus income of my people, for the church was built out of the free time and the surplus income of the people who worked in the mills. When there was no free time and no surplus income there was no church. If there was surplus income and leisure at the other end of the industry and none at our end I had a pretty fair case of social injustice. I do not think I would have served society by keeping still about it. Business men like Mr. Rosebush might have told me that they would not listen, but one business man did listen and is a greater citizen today.

I knew the social effect of their labor turnover when they went into southern Europe and recruited cheap laborers who were Catholic in faith, displacing higher

paid native Protestant labor. I saw the Catholic population grow and the Protestant dwindle. Again, when they could not get cheap labor from southern Europe they went into the rural South and brought up train loads of Negroes who were Protestant, and the Negro churches were swamped with people they were poorly equipped to handle. Now one may estimate this population shift as he may, it simply will not do for a paper like the Tribune to say that the minister does not know anything about economic policies. If the minister has any sense at all he will vote for a labor policy which stabilizes labor turnover. If he believes as I do that in a city like Chicago a labor union stabilizes labor turnover he will look with favor upon labor unions, because he sees in excessive mobility and depersonalization a major source of social irresponsibility which injures the church along with all other institutions.

I knew the effect of the real estate policies of the big industry because it determined where people lived in the city. In order to force people to live in the eastern part of the town the Big Company bought up and took off the market large sections of real estate in the west end of the city. This kept people out of an area which would have been the most healthful section of the city in which to live and an area which could have been easily and economically served by public service institutions, schools and churches. The city was forced to extend itself to almost the thinness of a shoe string, making all public service very expensive and doubling the number of churches. As a result there were many churches but not a single one of any strength. As a minister I would have been an idiot if I had not favored some such social control of business as a modern zoning law which took out of private hands the districting of a city.

I knew the way modern business regis-

*Professor Holt, the author of this statement, is Chairman of the Commission on Church and Industry, of the Chicago Church Federation. The editorial was first published as an article in the Church Federation Bulletin, September, 1927.

tered on the minds of the workers. I saw the ruthlessness of the speculating in industrial stocks when our industries were made the football of Wall Street. I saw the helplessness of the managerial staff who were caught between local necessities based on human needs and capitalistic necessities based on the need to pay dividends on a capitalization which had much of fiction in it. As one manager said to me: "Give us a decent capitalization and we will pay a dividend and do justice to the legitimate needs of the workers." I had in my church men who were working from six o'clock to six, who never saw daylight at home in the winter, and I would have been a fool if I had not supported a change to a more stable industry and a better distribution of the success and comfort available for all participators in the industry.

Now I claim that just because the minister is the leader of a very delicate social institution he does know something about other social institutions and in the formation of that cabinet which makes up a sound public opinion he is going to have a seat at the cabinet table. He needs to know his facts, he needs to be respectful and show good manners, but that he is to be denied a seat in the cabinet let no one think. I believe in a free church, in a free society, but some time in the last century we passed the point where that slogan meant that each institution could go by itself and set up a society of its own.

The message I have sketched above is not the whole gospel. The gospel has also the task of increasing the strength of the individual man to bear the strain of life. This is and always has been the major message, but some of the strain of industrial life is unnecessary, some of the social waste is unnecessary, because men have never tried to remove it. Some churches are failing because communities are failing, and some communities are failures because men of power have not

the social sense to make that power socially serviceable. When the minister knows he ought to speak.

Arthur E. Holt.

CHICAGO, A SYMPTOM

THE COMEDY of the Thompson administration in Chicago, based upon keeping King George (III or V) out of Chicago, and upon the stalking, arresting, and burning of pro-British books found on the shelves of the public library, is worth a good laugh. However, one who appreciates the implications of the situation finds his laugh contains tragic elements.

It is well enough for "good" citizens to say "fool", "crazy", "silly", and turn up their noses in cynicism. The tragedy appears in the bald fact that the Thompson methods cut through vast groups of Chicago people as well as similar groups outside Chicago, and successfully develops racial and class hatreds, belittles the finer cultures, and makes public education, as well as the education of the church, a mockery. Indeed, it is increasingly evident that the dependable adjustment tendencies (the only true measure of education) in Chicago's citizens are far short of what most church and school leaders had thought.

The popular response to the jingoism of the past weeks coupled with the fact that no widely significant group has arisen to assert higher values, reveals a condition in the present generation of adults of either bland complacency and don't care spirit concerning moral and cultural values, or low capacity for discernment and selection of what is good. Crowd and herd emotionalism, which are low forms of human response, seem to be in control. In the face of such widely demonstrated fact the churches, universities, colleges, schools, homes of Chicago and vicinity now have to admit that, despite all their work of education, the people by and in large respond on the

level of boss politics, go wild over prize fights, turn recreation into football spectacles, and relish buncombe of all sorts, and are either incapable of or disinterested in the deeper human values. Thompson is but a symptom.

Can it be that we are living through a period in which physical heroism and bravado is again the sign of greatness? Our youths are ready to give themselves in physical courage in war and other physical combat, but in such a situation as now parades itself, no widespread moral fervor which plumbs deeper values of life is apparent to such an extent as to call the whole people to their larger selves.

America is reaping a peculiar harvest! Gary, Indiana, where we have had years of week-day religious education, stages a high school strike of 1,500 boys and girls who demand that 24 human beings, students with black skins, be barred from their school. And the city fathers succumb!

Politics in state after state has been put upon the banal level of race antagonism fostered by the Klan. And, imagine it! Hundreds, yes hundreds, of so-called Christian ministers were leading spirits in the Klan. Hundreds more, lacking the moral heroism to rebuff it, fall in line to save their own faces.

A minister of a large congregation murders a defenseless adversary—is acquitted in a herd-controlled court and continues blandly to occupy his pulpit to the shame and disgrace of American culture.

The church of America—Protestant, Jewish, Catholic,—must become repentant, and once again become the spokesman and agent of righteousness. Complacency in the church, bred by indifference on the part of her adult members to the moral crises of the hour, is killing and blighting to genuine education in moral worth. When members of church boards of trustees frankly admit to keeping a "cellar", thus admitting to being law-

breakers and blatant advocates of "license" toward all law, what can we expect? The crowd surging to Thompson's kind of jingoism is the only possible result.

J. M. Ariman.

THE RENAISSANCE OF EMOTIONS IN PSYCHOLOGY

THE WRITER has been requested to formulate a statement of the significance for religious education of the recent Symposium on Feelings and Emotions held at Wittenberg College, in which eminent psychologists of Europe and America participated. Although this conference was attended chiefly by "pure" psychologists, who dealt with highly specialized problems in technical terms for scientific rather than practical purposes, it suggests two considerations for those who desire to approach religious education in scientific terms: first, that eminent psychologists know little about the emotions; and second, that psychologists are beginning increasingly to focus attention upon them. It has been customary to conceive the emotions as intimately allied with human motives, values, and conduct, areas which religious educators recognize as fundamental. Religious educators may, therefore, desire to know what promise such a noteworthy occasion holds for their emerging science.

The symposium was notable for the personnel of the psychologists who were either present or represented by papers. The European scholars who contributed by specially written papers which were read by proxy included such men as Spearman, Krueger, Pieron, Janet, Adler, Stern, and Bechterew. Among the speakers were Bentley, Buehler, Cannon, Carr, Dunlap, Jastrow, MacDougall, Pillsbury, Prince, Seashore, and Washburn, to select a few from a very imposing list.

The symposium revealed not merely the meagerness of our knowledge of

human feelings and emotions, but testified also to the embryonic character of psychological science. Instead of a science of psychology we have numerous "psychologies," behaviorism, mentalism, gestalt, bio-social, psychoanalysis, and numerous combinations and permutations of the various methods and points of view. This situation in psychological science is not a matter of discouragement for those who see the growth of a science in historical perspective.

Even for such a noteworthy group of psychologists, there are many unanswered questions which cluster around the concepts "feelings" and "emotions." There seems but little certainty as to what the primary emotions are, where they reside, when they appear in the development of the child, how they are conditioned and made more complex, what functional or adaptive value they now possess, or what their rôle is in determining human conduct.

Yet there are good grounds of encouragement for those who are looking toward a more scientific basis for character and religious education. The papers and discussions of the symposium, when published, will focus the points at which further investigation is needed. In addition, they should provide a substantial body of data which will illuminate the nature of emotional experience and its place in human behavior.

There is significance also in the very fact of a renaissance of interest in the feelings and emotions. For the last decade or two consideration and investigation of the emotions has not been conspicuous. "Feelings and Emotions" constituted but a chapter-head in the traditional text-books on psychology. If the emotions are closely related to urges, motives, interests, values, and springs of conduct, then a science of religious education awaits the achievement of much more tested knowledge concerning the emotional aspects of experience. The

symposium revealed a large number of experiments and investigations in progress. The genetic method of study is being employed by many as the most fruitful approach. Studies of this character should prove directly contributory to the emerging science of religious education.

The Wittenberg symposium illustrates the manner in which a notable group of scholars may cooperate in mobilizing their resources for a common purpose. Could not the Religious Education Association sponsor or stimulate a similar gathering of the "scientists" working in the field of character research?

Hedley S. Dimock, Y. M. C. A. College, Chicago.

SOME FORWARD STEPS IN THE Y. M. C. A.

THE RECENT meeting of the National Council of the Young Men's Christian Associations was notable from various aspects. One hundred and twelve out of one hundred and sixteen electoral districts were represented, virtually the whole organization. The laymen among the delegates were twice as numerous as the secretaries. The gathering had many of the aspects of the great association assemblies of years ago when laymen were the recognized leaders as well as the sponsors of the movement.

Important questions involving readjustment and reorganization of forces were at the front. Faced with the danger of balancing a very large budget, the Council determined that when every energy had been exerted that could be put forth to raise the amount agreed upon for the year, the movement, if faced with a deficit, would scale down its work to fit its revenues, and enter on a campaign for education for the development of a larger giving constituency.

From the standpoint of religious education the Council did several significant

things. First of all it offered the classification of religious work among students as a separate division, side by side with such established divisions as the home department and the department of personnel. It thus recognized the unity, and then freedom, of the student work, while retaining them as an integral part of the whole young men's work.

Again, the Council manifested sincere approval of the policies outlined by the Personnel Division through its Committee on Training. The committee seeks to correlate and stimulate the educational agencies utilized in the movement. These are the three colleges at Springfield, Chicago, and Nashville; the new summer schools held throughout the United States and Canada; and the sixty or more training centers maintained at as many well organized, strong associations.

Of the colleges, Springfield and Chicago are developing graduate departments, while Nashville is wholly on a graduate basis. They no longer plan to take men of any degree of preparation, but demand a preliminary training and experience which works selectively to secure increasingly students of fine character, real promise and some definite cultural attainment. This policy is already producing a very able group of younger secretaries, who are making themselves felt.

The summer schools have been in the past vacation opportunities rather than serious schools. But for four successive years the Personnel Division, through its Committee on Training, has promoted a friendly visitation of the schools by such experts as it could command with little expense. The reports of these visits and their recommendations have been of real value. At the request of the principals the Committee, last summer, arranged for

two qualified visitors, each to make a careful study of a series of schools. Their studies were carefully considered by the Committee with the result that some sixteen major educational problems relating to summer schools were given clear and full expression as a preparation for their discussion. Naturally, the incidental time available for their discussion was sufficient for little more than a beginning of the examination of the real summer school situation and its best administrative and program expression. Although the group met twice more during the annual meeting, it agreed unanimously that its members must plan to come together in the Spring, not only to complete the careful consideration of the problems raised, but to forecast a much more united planning of summer school work for 1929. No one desired to bring about uniformity, but all desired a close and friendly alliance.

The Y. M. C. A., with its secretariat of over five thousand men under sixty years of age, a considerable share of whom are or should be following a definite educational process, offers a large and promising field for educational development. It is interesting to note that the movement has no intention of being satisfied with its own institutions and adventures. Increasingly each year more of the younger secretaries, especially those who have had some college training, are supplementing that training by enrolling at university summer schools or in nearby universities and colleges during the regular student year for courses in psychology, education, or the social sciences. This past year more than one hundred such individual students were reported. These are encouraging and significant data.

Frank Knight Sanders.

INTER-CHURCH COOPERATION THROUGH A CITY SYSTEM OF RELIGIOUS EDUCATION

J. QUINTER MILLER*

THE aim of religious education, from the viewpoint of the Christian church, is to produce intelligent and efficient Christian living on the part of its entire constituency. The constituency of the church must be conceived in terms of the entire population. An adequate program of religious education must, therefore, concern itself with the task of teaching all the people how to live Christ-like lives.

The Christian church is beginning to realize the significance of this task. Only yesterday the work of reclamation was receiving the major attention of church leaders. Church architecture followed dictates of a reclamation program. The larger part of the current budget of each church was spent for curative, rather than for preventive work.

Without minimizing the necessity and importance of the type of reclamation work just described, we must recognize this fact: If the churches of a community, through a federation of their activities, are to build up a social order controlled by Christian principles, it will be best accomplished by a program of religious education provided through a system of church schools.

The beginning of such a system of schools comprising the Sunday, weekday, vacation, and leadership training schools, has been made. This article will endeavor to indicate the trends which this expanding program of cooperative religious education seems to be following. The data are drawn largely from Cleveland, a city where inter-church cooperation has accomplished significant victories.

I. SUNDAY SCHOOLS

The basic unit in the Cleveland system is the Sunday school. Three hundred

and thirty schools are enrolling annually approximately 135,000 students. This seems a great student body, but when we pause to reflect that for every student in school there is one outside, it becomes evident that intensive promotion of schools now established, and the founding of new schools in strategic suburban sections, is imperative. When one considers further that enrollment does not guarantee attendance or educational effectiveness, the challenge becomes more imperative.

But the task of improving the quality of work in Sunday schools is even more important, and calls for the highest type of religious educational statesmanship. Only four of the many things that call for attention in finding the solution of this problem may be discussed here.

LEADERSHIP

The first element in improving the quality of work in the Sunday school is an efficient leadership. The great mass of leaders will need to be voluntary lay leaders, but should be trained for the task in community schools. This group of lay men and women must be supervised by experienced professional leaders. During the past four years the number of directors of religious education in local churches in the city has grown from four to thirty. Fifty more churches should each employ directors of religious education in order to provide that type of specialized educational supervision for the church's school that is demanded in the present situation. There still remain two hundred and fifty churches that must look to their pastors to give educational guidance to the program within the local church.

COOPERATION

The second element is cooperation. Many churches, not being able to employ

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a director, and finding their pastor already overburdened, must look to the cooperative inter-church organization for such technical service. The adding of one member to the staff of each denomination in the field of religious education will not solve the problem. There are many fields of specialization within the profession of religious education. A member of the staff generally acquainted with the whole field will not be equipped to render that technical service that is required by the local church. Specialists in children's work, young people's work, and adult work are needed. This staff should center in a cooperative organization, not in separate denominational groups. Their services should extend to all churches and all denominations. Through a survey team made up of a staff of specialists, the most constructive and expert service may be rendered the individual teacher and leader in the church school with the least expenditure of money. This problem must be faced in the light of the whole need, including both the large and small denominational groups. Through cooperative effort alone, all churches may be afforded the highest type of religious educational supervision.

GRADATION

The third element in improving the quality of the work is that of gradation. The questions of suitable curricula, of building facilities, and of emphases in program building are inseparably connected with the qualitative improvement of work. Sunday school leaders must be taught that lack of gradation, lack of conformity, does not produce Christian living. The objective of earlier schools, using ungraded curricula, was to teach a body of material, and upon that basis they were a consummate failure. The task of interpreting religion to the developing life requires the most accurate gradation in worship, instruction, and expression of which the human mind is capable. Lessons are no longer to be

centered in material or in Bible. Nor may they be church or pupil centered. They must be experience centered. The accumulated stores of religious experience of the race must be so graded and presented that the experience of daily living in each age may be motivated by Christian principles.

HOUSING

The fourth element deals with the type of place in which the Sunday school is convened. The Akron type of church school architecture has served its day. Church school plants of the future must keep in mind utility from the viewpoint of departmental worship, instruction, and expression, plus the aesthetic values that build into every assembly place the consciousness of the atmosphere for which such places are intended. The central inter-church religious educational staff may do much to guide new building enterprises of individual churches along right lines, and also to challenge the old Akron type of Sunday school building.

II. WEEK-DAY SCHOOLS OF RELIGION

The week-day school of religion, according to which a part of the educational time of the child during the week is set aside for religious education, is Protestantism's plan for the solution of this problem. Experimental work in thousands of centers has been done. It has proved conclusively the validity of the claim on the part of the church that cooperative inter-denominational religious education may be presented on the highest level of educational efficiency. The church, the state, and the home, through such cooperation, combine their forces for the complete education of the child. Character results that are evidenced by improvement in conduct and behavior in the home, the church, the school, and the playground, are recognized by parents, teachers, ministers, and pupils. In many instances, disciplinary problems that could not be satisfactorily

solved by the public school have been solved for them by week-day schools of religion.

Seventeen per cent of the pupils enrolled in the Cleveland schools come from homes that have no religious affiliations. In this regard the week-day schools are making a basic contribution to that portion of the population that presents the greatest menace to society. Especially is this true of those groups whose members seem to have no basic moral and religious convictions, because society has been negligent in providing opportunity to master those basic disciplines that guide the intellect in making choices between right and wrong. Statistics indicate that the major portion of the criminal class is recruited from persons who lack religious education. Week-day religious schools may make possible, eventually, the lessening of the numbers that fall in this class.

There are three problems concerning the further development of this work that may be discussed here.

PUBLIC OPINION

The first concerns itself with the creation of public opinion regarding the advantages of this work. Some churchmen, failing to recognize that the week-day school supplements the Sunday school, feel that it is a competitor of the Sunday school. Just the opposite is true. The week-day school, through serving as a recruiting agency, through demonstrating high standards and methods in teaching religion, is a very practical way to build the size and efficiency of the Sunday school.

The lethargy of parents regarding the need for religious education must be corrected through religious educational propaganda. The attitude of certain antagonistic public school teachers and officials must be corrected through continuous personal and public presentations of the aims and objectives of the week-day school. In other words, the value of this

program must be "sold" to all groups concerned. This will require time.

SUPERVISION

The second problem concerns the supervision of present work and projected expansion in the future. In addition to the general superintendent, a full time assistant superintendent will become responsible for the class room supervision of the junior and senior high schools, in larger communities. A full time assistant superintendent trained in children's work will become responsible for classroom supervision in elementary grades. The work in the larger communities requires that this assistance be provided, if the movement is to be given the educational guidance needed.

EXPANSION

The third problem is one of expanding this program. Much progress has been made. The apparent deadlock between the Catholic and Protestant positions on the one hand, and the Jewish position on the other, may usually be broken through conference. If unsuccessful, the opposition of a small minority should not be allowed to deter longer the frank facing of this question with the local board of education. The religious education of boys and girls is the most fundamental problem in the United States today. It will not be solved until Protestant, Catholic, and Jew cease to quarrel with each other, and unite to combat "the real enemy of us all, the most insidious foe of American institutions, the irreligion of the day", that openly attempts to make of our children pagans and atheists. Inter-church cooperation, through a city system of religious education, may bring this to pass.

III. VACATION CHURCH SCHOOLS

The vacation period affords each church a splendid opportunity to provide religious education through a vacation Bible school. This movement is assuming large proportions, but it is only about half

as large and half as efficient as it should be. Every church should either conduct a vacation school of its own, or cooperate in a joint undertaking. Its consecutive sessions, its longer periods, its play-time spirit, its joyous good fellowship, all combine to make this a splendid opportunity for boys and girls to discover and practice the Christian way of life unique in the program of the church.

Four elements may be mentioned here.

PROMOTION

This movement must be expanded until every boy and girl has an opportunity to attend a vacation church school. This may best be accomplished by an inter-church staff of trained workers who, the year round, are closely in touch with leaders in the local churches concerned. Intensive educational promotion should begin in January. Addresses, illustrated talks, personal interviews, letters, printed matter, and newspaper articles are among the many valuable aids to effective publicity.

Perhaps the best educational propaganda consists of exhibits that are held at the close of the vacation school period both by local schools and throughout the city. The local exhibit builds sentiment in the local church and community. The city wide exhibit, of hand-work and religious educational projects, challenges public interest and stimulates a wholesome desire on the part of many churches to conduct such a school the following year.

CURRICULUM

The curriculum is planned in detail. It includes a complete lesson plan for the entire period each day, covering the processional, the study of worship materials, worship, the lesson presentation, together with correlated expressional activities and practical experience in Christian living, which includes supervised play and handwork. The central inter-church office assembles this material and makes it available to each school at cost.

TEACHER TRAINING

The discovery and training of teachers is very important. In Cleveland a teacher's bureau was conducted, in order that capable leaders might be secured. A standard leadership school for the training of principals and teachers enrolled 243 students. This school met for eight Saturdays, from 9:30 to 1:00 o'clock, and closed with an observation and practice school the week prior to the opening of the vacation schools. The practice school was conducted in four departments. Children were enrolled from the community. The teachers from all over the city were able to observe and participate in actual work under the supervision of a faculty of trained and experienced leaders. Credit students were required to attend a majority of the sessions, while hundreds of others came to observe. This type of training was best accomplished through cooperative effort.

SUPERVISION

The supervision of the schools by trained and experienced leaders is an aid toward educational efficiency. An inter-church staff of supervisors has been very helpful. With such an attitude prevailing, many valuable improvements in both the quantity and the quality of the work are made possible. Cooperative supervision has saved expense in time and labor, and has added materially to the efficient administration of the schools.

This movement as a whole must strive for more thorough educational procedure, while at the same time retaining all the free, joyous, spontaneous good fellowship that has characterized vacation work from its inception.

IV. RELIGIOUS EDUCATION FOR YOUNG PEOPLE

The young people's department is becoming one of the most influential and important cooperative undertakings. It represents a cross-hatching of all divisions of the work, Sunday, week-day,

vacation, and leadership training schools. The young people of every generation have been misunderstood. Enthusiasts for a certain emphasis or fad have created organization upon organization to minister to youth's needs, with little consideration for its needs as a whole. The problem now before us is so to coordinate agencies and programs from the standpoint of youth and the church, that the full moral power of Christian young people today may be felt in church and community life.

There are two basic needs in this field. One is to enlist and train adult leaders capable of functioning as advisors to groups of young people engaged in local church and community work. The other is to discover outstanding young men and women and train them for their part in building and carrying forward their own program of religious education.

In order that these two needs may be met, a large part of the time of an inter-church assistant superintendent will be required. The promotion of enrollment in summer camps and conferences of adult leaders and select young people will be one means toward accomplishing the end desired. The promotion of county and district conferences will be another method of procedure. The extensive promotion of special courses in standard leadership schools designed to meet the needs in this field has proved a most effective training agency. This department should discover a method whereby young men and women of outstanding personality may be challenged to choose the Christian ministry, or religious education, as a life work.

V. LEADERSHIP TRAINING

The short term, intensive, standard school for leaders has demonstrated its worth as an accepted training agency. The principle of bringing a strong faculty in religious education into the local community is the only one by which large

numbers of teachers may effectively be enrolled in a program of leadership training. By the end of the next five years no teacher should be accepted in a church school who is not a graduate of the standard training course or its equivalent.

Upon the colleges and universities must also rest a part of this training program. The time is ripe for the Christian church to voice in no uncertain terms its conviction that the denominational college must share the load of educating the teaching staff of the church. Every college should consider the preparing of teachers for the church to be as important as preparing a teaching staff for public education. The most difficult problem in improving church schools is to improve teachers and leaders. Upon the solution of this problem depends the success of the church's program of religious education. It will be solved most effectively through cooperative effort.

Four years ago Cleveland declared its belief in organizational efficiency by the merger of the Sunday School Association and the Department of Religious Education of The Federated Churches. Many of the growing pains of the new organization have now ceased. Close in the steps of Cleveland have followed such cities as Chicago, St. Louis, Kansas City, and Columbus. Today Cleveland is frequently referred to as having one of the most comprehensive programs of religious education in the world. The foundations have been laid for a great superstructure. An efficient corps of workers has been enlisted. The future is indeed bright and challenging. Where a whole-hearted spirit of cooperation prevails, the success of this enterprise is assured. The united forces of Protestantism, enlisted in the cause of Christian education, allied with the Jewish and Catholic forces, may produce a citizenry that will daily exemplify in home, in office, in factory, and in school the Christian way of life.

IMPORTANCE OF HOUSING IN RELIGIOUS EDUCATION

FRANK M. MCKIBBEN*

THERE is, perhaps, quite universal agreement among educators that housing is secondary to many other elements in the education of childhood and youth. That it is considered of vital importance in public school education is evidenced by the fact that the last few decades have witnessed unprecedented development in the housing conditions of the millions of boys and girls who are in attendance upon the state's educational program.

Throughout the country one discovers the larger, more adequate consolidated plant along side the discarded one-room school building. In the cities, on every hand, may be found new grade school and junior high school buildings costing a half million dollars each and more. The senior high school building, costing over a million dollars, resembles closely the typical college building. In the single school year 1924-25, the value of public school property increased 507 million dollars. These buildings offer concrete testimony, in the first place, to the belief on the part of educators in the necessity of complete and extensive housing facilities for educational work and, in the second place, to the convictions of parents and citizens of most communities that they want their children to be adequately cared for in the physical and material aspects of education.

In religious education, likewise, it is true that housing is not a primary concern. It takes a secondary place in comparison with other elements in the educative process. Nevertheless, the time has come when the church must give more earnest and intelligent attention to the housing provided for those who come to her for education.

Unfortunately, comparisons between the housing afforded by the state for educational use with that afforded by the church have become inevitable, both in the minds of the children who participate in both programs, and in the minds of the parents. This comparison, however, is not the most serious concern. The handicaps to completeness of program and the inadequacy of equipment for certain activities in religious education constitute the serious problem so far as housing and equipment are concerned.

PRESENT STATUS OF HOUSING IN THE CHURCH SCHOOL

A careful survey of typical church school plants will reveal startling limitations and unfortunate conditions as characteristic of the provision made in average Protestant churches. The churches of the country have before them the report on housing conditions made in the volumes of *The Indiana Survey of Religious Education*. The general feeling is that this survey does not, in any sense, overstate the unfortunate housing conditions found in typical church plants. In fact, a more searching study than that of the Indiana survey can be made. Such a study seeks to measure the actual physical provision made for the total number of classes or groups meeting for instruction or for worship.

In the church which was rated by the Indiana survey with the highest score for its educational equipment (153 points out of a possible 300), it is evident that the church school rooms were measured but not the actual housing condition for each class or worshiping group. In this plant, which received the highest score, the writer found that the junior department meets in a basement room, with sixteen

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classes huddled together so closely that one can hardly pass among them. It is through this room that all members of the intermediate department must pass as they go to their worship and class rooms.

This department also meets in a basement room, which has not one ray of natural light, has little outside ventilation, and is cut up through efforts to provide semi-classroom conditions. And yet this is rated the best church school plant and equipment in the state of Indiana by those who made the survey.

Any careful study of the actual provision made for the various classes and groups that meet in the church for one hour on Sunday, either for instruction or worship, will result in a disturbing revelation of improper and inadequate housing conditions. The more unfortunate aspect of this situation is that so many pastors and church school leaders have become so accustomed to these conditions that they reveal a complacent and self-satisfied attitude in the matter. The church can not and dare not continue this present state of housing for religious education, and expect to hold her own.

The writer recently directed a team of surveyors in a study of 200 representative church school plants from the more than 800 churches in the city of Chicago. This study seemed to reveal at least part of the cause for the loss the church schools of that city are sustaining. Forty-seven percent of the young people who have been in the 200 church schools of Chicago up to twelve years of age are lost during adolescence. A partial cause of this was found in the unfortunate housing conditions provided for so many of these young people. In a surprisingly large number of the churches, groups of boys met in a dirty kitchen for the only period of instruction they receive during the week at the hands of the church. A group of twenty-five high school young men was found to be meeting in a locker room in the basement without one ray of

natural light or one inch of ventilation, and which was approached through a dark, dirty, dangerous stairway. These same young men studied in one of the finest high school buildings in the city of Chicago. Is it any wonder that they tend to lose interest in the church and the things for which it stands?

How long the churches will follow slavishly certain traditions in arranging and using their plants is yet to be discovered. Why churches continue the custom of jamming their limited facilities with the total population of their school all at once and for one brief hour, taxing these facilities far beyond their capacity to meet the needs, is quite beyond explanation. A public school building planned originally for 2,000 pupils houses comfortably 2,700 pupils because of the use of the sensible plan of rotating groups in the rooms, auditoriums, playgrounds, and shops which are available. The typical church needs three to four times the class rooms and worship assembly rooms that are available. Yet it insists on crowding all pupils into these limited facilities for one hour, and then permits this equipment to lie idle the rest of the day.

THE INFLUENCE OF NEW DEVELOPMENTS IN RELIGIOUS EDUCATION

In addition to the growing sensitiveness to housing conditions on the part of the public and of religious leaders, the influence of new developments in the church's educational program is being felt. The more important of these developments are the week-day and daily vacation church schools. With the coming of these new features, the necessity for better housing is being felt. Fortunately, the leadership of these movements is sensing the unique opportunity afforded to strive for higher standards in religious education. This is particularly true in the case of the week-day church school. Thoughtful leaders sense the fact that these children simply must not come to

the church to meet under conditions typical of the average Sunday school. For that reason, better rooms are sought. The isolation of classes is insisted upon. Attention is being given to the important matters of light, heat, sanitation, and ventilation, and regular schoolroom equipment is provided. The insistence upon better housing for the week-day and vacation church schools is creating serious problems, but in the end it will inevitably mean the release of marked stimuli in the interest of better housing for religious education.

A comparison between the facilities for Sunday school classes and those for week-day classes will serve to reveal the contrast in the housing provided by the church for the two schools. In the survey of the housing conditions of typical church schools in Chicago made by the writer, it was discovered that the vast majority of the classes met on Sunday in open spaces surrounded by from three to fifteen other classes "in no man's land," educationally speaking. It was the judgment of the survey team that in the church schools of Chicago fully seventy-five percent of the classes of public school age are meeting under physical conditions which the average public school teacher would declare impossible. Most of the well known laws of learning and pedagogy so uniformly observed in the public school are violated in the church school.

On the other hand, in the week-day church school the writer secured the following information regarding the housing of 658 class sessions in several representative systems:

- 76.8 percent of the classes are housed in church buildings.
- 21.5 percent are housed in public school buildings.
- 1.0 percent are housed in other buildings
- .7 percent are housed in buildings especially built for that purpose.
- 100.0 percent of the classes meet in rooms apart from all other classes.
- 12.0 percent are provided with public school desks.
- 88.0 percent are provided with tables (only

- two class sessions were discovered without desks or tables).
- 100.0 percent are provided with blackboards.
- 92.0 percent are provided with pianos.
- 98.0 percent of the class rooms have cabinets or closets for materials and supplies.
- 70.0 percent of the classes meet with light conditions comparable with those of the public school room.
- 30.0 percent reported the use of artificial light on dark days.

The teachers using the rooms graded them as to suitability as follows: 39 percent of the class sessions are held in rooms rated as very good, 28 percent in rooms rated as good, 32 percent fair, 1 percent poor or very poor.

It is felt that these facts are at least fairly representative of housing conditions that are being provided for classes in religious training which meet in the week time in churches. While housing conditions for daily vacation church schools are not comparable to those of week-day schools, they nevertheless represent considerable advance over the conditions characteristic of the Sunday session of the church school.

WEEK-DAY AND VACATION CHURCH SCHOOLS SECURING INTERDENOMINATIONAL COOPERATION

Perhaps no movement in modern religious education has had so large an influence in developing interdenominational cooperation as has the movement of week-day religious education. As has been pointed out above, leaders who have set up these schools have realized the urgent necessity and immediate possibility of providing housing comparable to that supplied by the public school. This, as a rule, has not been made possible in a majority of the individual week-day church schools. It has been found necessary to canvass the combined housing resources of the churches of the community in order to provide the best meeting places.

When the writer was establishing week-day church schools in Oak Park, a suburb of Chicago, he was authorized

by the Community Board of Religious Education to canvass all of the Protestant churches with a view of discovering those in closest proximity to public school centers and with the best equipment, irrespective of denomination. No protest was heard when, after the centers were selected, it was discovered that a larger number of church buildings of one denomination had been selected than of all other denominations combined. The main concern of the board and of the writer was to find the best possible housing conditions the community afforded. This insistence upon separate class rooms and better teaching conditions and equipment is one factor necessitating interdenominational cooperation.

A second element making for such cooperation is found in time schedules. In the case of week-day classes conducted on released time, which is the accepted ideal, the distance to be traveled by pupils in going to and from public school and church is of great importance because of the time consumed. In the case of a forty-five or sixty minute period, it is exceedingly unfortunate if ten or fifteen or twenty minutes are consumed in traveling from one school to the other. Such a condition is wasteful of the element that is highly valued by both schools, namely, the available time. Public educators are guarding the time element very jealously. Religious educators must also. In setting up week-day schools, the director or superintendent should be able to canvass the housing resources of the community and be left free to select the buildings that are most adequate and in closest proximity to the public school. It is inconceivable that week-day religious education on released time can become a permanent part of any community educational system, if children are required to go long distances through all kinds of weather at a loss of valuable time.

In some communities, the lack of suitable housing in close proximity to public

school buildings leads directly to the question of accepting one of several alternatives. First, it points to the desirability or possible necessity of conducting week-day classes wholly on the plan of releasing pupils an hour earlier at the close of the school day. This eliminates half the school time otherwise used for traveling.

A second alternative is that of using the public school building. At present, this is a very debatable practice. In the Calumet region of Indiana, hundreds of class sessions are held in public school buildings. In one county in Ohio, over one hundred classes meet once or twice a week in public school buildings during school time. The leadership of the movement of week-day religious education among Protestants throughout the country is unfavorable in its attitude toward the practice of using public school buildings. In some of the cases where public schools are being used, the writer discovered that the school buildings are being used as a last resort, and in spite of the fact that both teachers and supervisors disapprove of the practice. What may develop in the future in connection with the use of public school buildings for religious instruction, no one seems to know. Some feel that it is entirely likely that as Catholics, Jews, and Protestants study this problem cooperatively, it may lead to the setting aside of one or two rooms in public school buildings to be used wholly for purposes of religious instruction by any and all groups. This prediction is debatable.

A third alternative is for the churches to pool their resources, federate their interests, and set up alongside the public school buildings class rooms to which pupils released from the public school may come for religious instruction. This seems to be the ideal so far as convenience and safety are concerned, but cannot be developed without assurance that week-day schools are permanent.

SUPER-DENOMINATIONALISM

ROSS W. SANDERSON*

METHODISTS are trying to limit the terms and authority of their bishops. Baptists gather in conventions—each congregation asserts that it owns no higher ecclesiastical authority. Disciples repudiate even the word denomination. Congregationalists have created associations and conferences and a national council, but one of their sacred words is autonomy. Presbyterians have established a system of lower and higher representative bodies; yet every local session resents the mandate of presbytery, synod, or general assembly.

But no denomination is satisfied with independency. For missionary purposes, in spite of determined opposition, the Disciples have created the United Missionary Society, the Baptists have achieved real solidarity, and the Congregationalists a measure of centralization quite foreign to any system which could continue to be regarded as "a rope of sand."

Social agencies resent the effort of community chests to control social policies. They try to insist that these chests are merely for the sake of joint campaigning. They achieve with difficulty the notion that joint financing is only a single aspect of joint social planning. They are exceedingly afraid of a super-agency type of procedure. Even in cities where they absolutely control the financial leadership they are as unwilling to have inter-agency committees exercise real authority in matters of function as they are willing to have representatives of all the agencies secure the necessary funds for each.

During the civil war period the States of the Union were divided into two schools of opinion. The secessionists stood out for states rights in the sense

of putting the desires of individual states or sections above the will of the federal government. At the north the supremacy of the federal government was upheld. Nowadays everybody admits that the federal government must have a reality quite distinct from, over and above that of the states. The house of governors is relatively a gesture, merely a conference. It initiates, as yet, very little important business.

The federal government, if it were merely an inter-state proposition, would be relatively powerless. Its efficiency depends very largely on its existence over and above the 48 state entities. We submit more willingly to federal taxation than to any other, or at least we respect the authority of the federal government more genuinely than we do that of any lesser territorial unit. The stars and stripes inspire a loyalty which no state flag—especially the newer sections of the land—even approaches. There is no slightest thought of the infringement of states rights, of the infraction of the sovereignty of our own particular commonwealth in the ordinary procedure of the federal government. Patriotism is a national phenomenon.

In religion there are various levels of loyalty. There is personal religion; there is parochial enthusiasm; there is denominational attachment—sometimes narrowly sectarian, sometimes merely historically efficient. Increasingly there is definite commitment to the Kingdom, yet nowhere has this commitment yet identified itself with any adequate ecclesiastical inclusiveness. At Lausanne the Roman Church is absent, and the others find themselves widely variant in their viewpoint, in their enthusiasms, in their notions as to what is possible and desirable.

The result is that many have despaired

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of formal unity on any basis. They have deliberately chosen to proceed on a so-called community basis. Such leaders insist that the way to organize religious education in a community is to ignore all ecclesiastical lines and proceed on the basis of the loyalty of those interested.

As a matter of fact, up to this time, the most efficient religious movements have been inter-denominational only in a very restricted sense. The Anti-Saloon League has theoretically sought its authority in denominational sanctions. Practically it has been free-lance. The International Sunday School Association was a characteristically lay, independent, self-perpetuating movement. The International Committee of the Y. M. C. A. not only was not representative of the church in any organizational sense, it was not even democratically rooted in the Association movement.

Efficiency and democracy seem not always to have been synonymous. Prophetic courage and representative character are difficult to reconcile. Any movement based on the consent of all has to take into account the objections of each, and its common denominator is likely to be as small as the enthusiasm of the least courageous or progressive. Democracy organized on a territorial basis maintains itself with difficulty. Interdenominationalism organized on a representative basis is only slowly coming into being. It exists on paper in the Federal Council of the Churches of Christ in America, and in the International Council of Religious Education, but the financial commitments of the constituent bodies reveal an anemic sort of loyalty which does not stand the acid test of money support. And, one might ask in passing, how much revenue would the federal government have if it depended for its moneys upon taxes to be collected by the states and remitted by them to the federal treasury?

Interdenominationalism is difficult to

organize, difficult to vitalize, difficult to finance. Undenominationalism is difficult to perpetuate because its sanctions are challenged. When an itinerant evangelist claims to be holding an interdenominational revival, every denominational leader has a right to ask, Inter—what? How can a thing be “inter” which is not vitally approved by the units which are supposed to be integrated in the specific procedure?

Yet who will venture the opinion that any denominational Christian is as yet as definitely committed to any interdenominational movement as he is to his denomination? I may give largely to my own church. If I am the exceptional Christian I give equally as much, or perhaps even more, to the work of my denomination. But who would expect me to give to all the denominations what I willingly give to one of them? We have not yet arrived, in ecclesiastical arithmetic, at the point where we regard the whole as bigger than any part. The part is the reality which looms larger than the whole of which it is a fraction. There is no corresponding reality to the including integer for the very reason that the sum has never been really summed in any actual expectation, any definite procedure, any aspiring venture of faith. We must dare to say that a dozen denominations can do more than one denomination. We must bring ecclesiastical arithmetic up to the level of grammar school arithmetic. In ordinary numbers 12 times 1 is 12, in ecclesiastical arithmetic when you add Baptists to Methodists and ten other denominations together you are supposed to get something less than you had at the outset in the case of any of the strong denominations. We are all fragmentary, more or less sectarian, at least denominational Christians, are we not?

Yet it is easy to find men who will give to the Y. M. C. A., which is manned by denominational Christians, much more

than they would give to any interdenominational movement. Why?

The INTER-church World Movement went on the rocks. Why? Just because it was merely inter. The forces which the "inter" connected had and held the basic loyalty. The new thing was largely fictitious. It had no reality. It presupposed the strength of the very loyalties which were its defeat. Can any merely *inter-denominationalism* succeed?

Educationally interdenominationalism tends to obliterate mutually exclusive emphasis. The Quakers have a negative theory of outward sacraments. The Episcopalians have a sacramental interpretation of religion. How can these two viewpoints be reconciled in a standard curriculum? If the whole matter is dodged then you have not an inter-denominational curriculum, but something super-denominational in its quality.

The federal income tax collector commands my respect. I make a return, and if my income ought to be taxed, I pay my tax. I do it more willingly, more honestly than I pay my local taxes. By as much as I more seriously consider the federal government, with all its graft, than I do the county government with its inefficiency, by so much do I the more honestly tell Uncle Sam the exact financial situation in which I find myself. I am an average human, and others do likewise.

Will the time ever come when any considerable branch of the church will be able to establish a federalism which will command the respect, which will operate as independently of the denominations as the federal government does of the states? In some of our smaller cities, we are approaching this sort of federalism.

In the metropolitan areas the denominations have presbyteries, associations, districts, etc., which are coincident with the limits of the urban territory. When you speak of the Methodists of Chicago, or of Detroit, you speak of a unit in the

ecclesiastical machinery which can be isolated. But when you speak of the Methodists of Keokuk or Coshocton you speak of the group of Methodists within a district who happen to live in a given community. Now the lines of districts, presbyteries, associations, and the comparable ecclesiastical units above the local congregation, do not coincide, save in the metropolitan areas. Elsewhere they vary greatly. A town may be in the northwest corner of a Methodist district, and in the southeast corner of a Presbytery.

In the large urban areas, where there are ecclesiastical units identical with the limits of the city (either as a political or as a trade or residential area), comity means agreements by properly constituted ecclesiastical authorities, with assent by local churches, and individual church members. In the smaller cities comity can only be more tediously achieved. It is the agreement of congregations, with the sufferance or sympathy of imported ecclesiasts. It is often delayed because the congregations are more directly loyal to their several communions than they are to the good of the community in which they are situated.

Wherefore, every ecclesiast who dreams of the establishment of the Kingdom as something bigger than his own particularism (and it is exceedingly difficult for any ecclesiast to put first the Kingdom) is ready to declare, "Denominationalism is not enough." And the first corollary to this is that interdenominationalism is not enough. It is too difficult to achieve, too restricted in the field of its operations, too empty of significance. At best, interdenominationalism affords merely the foundation on which can be built a structure which must finally make its own place against all the winds of opinion. Slowly, with painfully tardy steps, with almost glacial tempo, just this is beginning to happen.

Consider a community that has discovered how to do things together in the

field of religious education. Perhaps the nearest religious book store with stock adequate for the technical needs of the church in this field is two hundred miles away. In such a situation any institution which is able to meet the needs of its constituency in the line of educational materials for church use begins to have an independent existence. And the organization behind it, whether through choice or necessity, tends to become a superchurch. Men of vision support it. The churches which create it probably will give it meager, insufficient support. If left to the ecclesiastical machinery of the community, the inter-church organization would starve. Consequently it appeals to the far-visioned laymen who remain during the repeated turnover of the clerical personnel. As a result the supposedly representative organization develops policies of its own. It finds itself required to educate its members into the meaning of their membership, and constantly to re-educate them. It becomes an efficient piece of mechanism, if it survives at all.

In the field of religious education, the public schools, for example, deal with it rather than with any denomination. Some churches dislike this "overlordship," but they find themselves helpless. If they wish to secure official approach to the schools they must go by this route. As a result, due to the exigencies of a situation where the secular school dares not be sectarian, groups which will not affiliate for any other purpose are forced to affiliate for purposes of school contacts. Evangelical churches which would not cooperate ecclesiastically find themselves glad to unite in a joint appeal for released time. Christian Scientists and Jews, Roman Catholics and Seventh Day Adventists, Missouri Synod Lutherans and Southern Baptists may all be utilizing the same machinery for the approach to the public school authorities. Thus by a forced unanimity they learn to work together, only to claim the right to di-

verge as widely as possible in their specific practices in the use of the released time, when once it is won, even to the point of teaching mutually exclusive viewpoints.

Wherefore broad men, tolerant spirits, with a sense of the humor as well as of the tragedy in such a situation, begin to ask themselves: Are there not religious truths, are there not spiritual values, are there not ethical concepts, are there not character habits and skills, is there not knowledge, is there not literature and music and art which are the common heritage of all those who seek to build a better world?

For some the answer is: Yes, all of us can build together on a common body of truth. For others the answer is: No, there are certain major groups who should agree to live and let live, but the time when they can actively join together in religious training is far distant. Practically the question is: How inclusive can our cooperation become? When it becomes so inclusive as to lack heart, it defeats itself.

Question: If the denominations will not support the Interdenominational work of the International Council of Religious Education adequately, and they are certainly not doing it; if the state councils are not strong enough to do better than the denominations; what will happen if the International does the very proper thing of going out and securing the support necessary to put over the obviously needed task? What will happen likewise to an adequately financed Federal Council of Churches, if the denominations pay only a minor fraction of the cost of the enterprise? What will happen to any other such body? If the denominations cannot control, will they accept the services of a body in which denominationalists are dominant, not as denominationalists but as Kingdom builders who have transcended the limits of their denominational loyalties?

In the field of boys work the Y. M.

C. A. has real proficiency. Will the churches which have created the Y. M. C. A. be willing to grant it a place in this field as a sort of specialized fragment of a super-denominational organization that is coming into being? The Y. W. C. A. wisely keeps itself free from the trammels of denominational narrowness. But can a superdenominational approach to the problem of the building of the Kingdom in America possibly succeed without including the Y. W. C. A.? What about the Boy Scouts, Camp Fire Girls, Girl Scouts, and all the rest? These bodies avoid all denominational entanglements, yet the very life of their troops is tied up in thousands of instances with the life of denominational congregations. Must they not also be included in any adequate super-denominational development?

Some of us are looking for some sort of a super-denominational federal organization in the field of religion in America to which we can pay willing taxes. We believe in our local congregations. We believe in the historic mission of our denominations. For the most part we are not willing to scrap much of the present machinery. Competitive churches in villages we would gladly merge. Missionary enterprises we would gladly articulate. Comity we would establish everywhere. We should like ecclesiastical evolution. But we know that the heritages of the centuries can not be thrown upon the scrap heap. We must proceed from where we are.

Our burdens are already so heavy that the established units find it difficult to add new financing. Yet one man will give three hundred dollars and another two hundred from a congregation which as a whole will hardly be willing to pledge five hundred to an interdenominational enterprise.

Can we not have a superdenominational agency of some sort which we will all support just because we are Chris-

tians, citizens in the Kingdom, and eager to achieve some broad federalism adequate to the Christianizing of a nation? Can we not build local organizations which will aid the individual churches but will not be bound by them? Can we not build state bodies which will serve the denominations at work in the states, and correlate their leadership, without the trammels of slow ecclesiasticism? Nationally, cannot we integrate the present interdenominational forces into some sort of a super-denominational unity which will express the genius of the American people for organization, and the spiritual unity of all Christians who are enough alike to be able to work together happily?

Dangers? Yes, there are dangers a plenty,—autocracy, overlordship, arbitrary usurpations. But we have these now. Denominational machinery overrides the rights of local congregations. Interdenominational bodies set up perfectly wooden standards and schedules. The sacred spark of individual and community initiative is almost smothered under the tons of mimeographed suggestions. Efficiency and standardization have already defeated themselves.

Nevertheless, when the lone farmer wants a bulletin from the agricultural department at Washington, he can get it by writing for it, direct. Why is there not some religious Washington where individual Christians can write direct? Plant lice in Methodist flower gardens are precisely like plant lice in Presbyterian flower gardens. Character problems are well-nigh identical in Baptist and in Congregational homes. Juvenile delinquency will be lessened not by denominations but by Christian citizens. Religious education which is the biggest business of this generation is a task for all religious people, working together, not at cross purposes. What sense is there in our attempting to solve in any manner problems of racial, national, industrial and other forms of strife, if we cannot

achieve a positive spirit of cooperation across and above denominational lines?

This is dangerous doctrine, of course. There looms ahead of us—say four centuries from now—a possible standardization of Protestantism which may become intolerable. To avoid chaos we may be in danger of adopting ecclesiastical fascism. But we have not done it yet.

Some of us are guessing that the swing toward individualism is about over, if it has not already ceased. We are guessing that the pendulum is hesitating

just now before it swings back in the opposite direction. For four hundred years the forces of disintegration have been rampant. They have about spent themselves. If we are going to Christianize the planet by educational processes we shall have to work out a more unified strategy.

The word "superdenominationalism" has been proposed. We are confident that it will rouse immediate objection. But is there a better way out? Is anybody satisfied with the present situation?

A COLLEGE DEPARTMENT OF RELIGIOUS EDUCATION

BEING THE DISCUSSION OF A NON-DENOMINATIONAL APPROACH TO THE TASKS OF RELIGIOUS EDUCATION IN A TRADITIONALLY DENOMINATIONAL COLLEGE

CHARLES M. BOND*

DENOMINATIONALISM has a new lease on life in American higher education. A case can be made for this proposition without a great deal of trouble. Denominations competing at state universities, the development of many churches with a distinct denominational consciousness under the very shadows of our great universities, the erection of creedal tests for appointment to the faculties of not a few of the denominational colleges,—these facts and others which may be adduced point to the very strong possibility of supporting the thesis with which this paragraph opens.

But there is another side to the story. In the very place where one might reasonably expect denominationalism to gather strength there are notable trends away from a strict adherence to sectarian policies and creeds. Much evidence can be brought to support another and conflicting thesis. There are not a few colleges and universities, born out of de-

nominal needs, financed in no small way by denominational funds, and controlled by denominational boards, which now are gradually pulling away from such relationships and are rapidly becoming independent endowed institutions. This does not mean that they are any less Christian than formerly; nor does it mean that there is less loyalty to the great policies for which the denominations have stood. But as a matter of actual practice, it is very hard, if not impossible, to maintain a Baptist or Methodist or Presbyterian college when less than fifty per cent of the members of the student body are members of churches of the particular denomination or some from homes of members of the particular denomination concerned.

Several of the noticeable tendencies which indicate this swing away from denominational alignment of the so-called denominational college may be enumerated:

(1) Student bodies are non-denominational, inter-denominational, or even

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anti-denominational in a way and to an extent not true of an earlier generation.

(2) Denominational college faculties are being recruited without particular reference to denominational affiliation. This is especially true, of course, in the professedly liberal college.

(3) Charters are changed from time to time to permit the election to boards of trustees of men who are members of denominations other than that with which the college has been affiliated.

(4) Financial support was once largely provided by denominational agencies. This source is no longer adequate to meet the rapidly growing demands of the college. Denominational colleges, along with many other types of educational institutions, have been turning to their own alumni and to individual donors for the money necessary.

(5) The scientific attitude and method now influencing practically all content fields tends to discourage religious indoctrination or denominational dogmatism.

On the basis of these tendencies it would seem reasonable to conclude that denominationalism has been playing a decreasingly important part in the drama of higher education, and in all probability this trend will continue. In spite of certain marked tendencies in the opposite direction, the main trend is clear. The college and university of today is not a denominationally centered nor a denominationally controlled institution. The issue is therefore raised: What is the significance of this tendency for religious education in the college?

One fact is clear. The departments of religious instruction in denominational and independent colleges have been going through a period of very significant reorganization. Many new departments have been added during the past decade and many others have been greatly expanded. A study of these departments made under the auspices of the National

Council for Religion in Higher Education reveals some rather interesting and enlightening facts.¹ For instance, in 269 institutions, of which 191 are classed as denominational and 78 as independent, there are 468 departments of religious instruction. These departments are known under 90 different names.

The courses which seem to be receiving the greatest emphasis, judged on the basis of the number of institutions, number of courses, credit hours, and student enrollment, are found to rank in a descending scale as follows: biblical literature, ethics, religious education, history, philosophy and psychology of religion, doctrine and theology, languages, church history, training for pastoral work, social sciences, missions. There is practically no standardization in the organization of these departments and probably less in the content and method of the teaching. The whole picture is one of shift and change. One naturally raises the question as to whether or not this movement within the departments of religious instruction is an attempt to "keep in line" with the denomination, whether it is a desperate effort of the denominations to keep a real hand upon the situation, or whether the trend noted is in response to some far more fundamental demands than either of these two.

As he faces the task of the organization or the reorganization of his department, the professor of religious education will be pretty sure to meet the following questions:

(1) What readjustment of aim for the department is demanded by the changing relationship of the college to the denomination?

(2) What changes, if any, in the curriculum will be demanded by the new approach?

(3) Does the readjustment of aim

1. See Bulletin VI of the National Council for Religion in Higher Education.

and curriculum involve a change of method?

(4) Can the department of religious instruction in college be content with a consideration of subject matter and courses of instruction?

(5) What will be the relation of the department to the so-called "extra-curricular" activities which can be considered of a religious nature?

There has been a large amount of work done in collecting data and classifying the outward aspects of these departments of religious instruction. This all helps, but there is something further which needs to be done. It seems to the present writer that among many needful contributions, certainly one most needed is the attempt to share in detail both processes and results of experiments now under way in our field. This article is a very humble attempt to tell how one professor of religious education in a "liberal Christian college with a denominational inheritance" is trying to solve some of the problems already indicated.

For the purposes of handy reference we will speak of the college, out of which the following material comes, as "X" College. It might be any one of a large number of colleges with denominational backgrounds and liberal Christian attitudes. It happens to be a particular one. "X" College does have a worthy and significant denominational heritage, and is even now maintained on the books of the particular denomination. It is, however, in effect, an endowed independent college. As the classes in religious instruction are made up, they include students coming from all the major Protestant denominations as well as Catholic and Jewish folk. Anything like denominationalism or sectarianism is manifestly out of place in the approach to such groups.

For our own purposes we define religious education in the following terms:

RELIGIOUS EDUCATION IS THE COOPERATIVE PROCESS OF THE ADJUSTMENT OF PERSONS IN LIFE SITUATIONS, THROUGH WHICH ADJUSTMENT THE HIGHEST SOCIAL-ETHICAL VALUES ARE SOUGHT UNDER RELIGIOUS CONTROLS.

It is evident that we are much more interested in the religious education of college students than we are in training them to be teachers of religion, although the latter is by no means overlooked. Further, we have attempted to describe education in terms of its product. What kind of person does the educational process (especially the religious educational process) seek to produce? Our answer is couched in the terms of the following seven propositions:

(1) The student will be gaining sufficient facts, skills, insights, and abilities to make him a user of his environment rather than a slave to it.

(2) He will be increasingly inheriting the use of tested methods for the discovery of facts and true relationships, and at the same time he will be searching for and finding new methods for discovering and using facts.

(3) He will be engaged in understanding, appreciating, and using the finest inheritances of his race as an enrichment of life, and at the same time he will be seeking to understand and appreciate the finest inheritances of other races.

(4) He will be achieving a life perspective, a knowledge of human needs, and an evaluation of his own abilities, so that he might find, with the minimum of lost effort, his own vocation of whatever sort.

(5) He will constantly seek the highest social-ethical attitudes in the effort to find a better way of life for himself and his fellow-men.

(6) He will be developing intelligent and constructive loyalties to the important institutions of his own social order, e. g., family, church, community, state, etc.

(7) He will be developing such a life organization, such a character, that in a choice between alternatives he will seek to act in accordance with the highest personal-social standards he knows.²

In such a process, of course, it is clear that sectarianism and denominationalism as such have very little place. The field is perfectly open. Any dogma of any group is apt to be criticized. None are sacrosanct. They are quite apt to stand or fall, for the members of the particular group, in accordance with the way they survive the test of a (more or less) scientific method. The instructor does not take the position of a defender of any particular set of dogmas. Not even the sanctity of hoary traditions nor an "ex cathedra dictum" is sufficient to prevent a close investigation of the historic positions. The instructor is probably a propagandist. Most teachers are. But in this case it is a propaganda for the finest character-personality development of the members of the group, rather than for a particular position or dogma. This process does not rule out conviction. Rather, it encourages the development of conviction based on critical analysis and intelligent appreciation. Furthermore, it is a conviction which tends to find expression in the activity of both thought and conduct.

Does this readjustment in the aim of the college department demand a corresponding adjustment in the curriculum? The term curriculum is taken to mean two phases of activity, at least. First, it includes all courses of instruction within or related to the department. Secondly, it includes all those activities of college students which can be considered in the sense of organized expressions of their religious life. We will consider our curriculum in both its phases, giving attention first to the courses of instruction.

In trying to answer the question of

what courses of instruction to offer, we have proceeded by way of an analysis of the types or groups of students for whose benefit the courses might be planned. We have recognized at least three groups of students.

(1) Those students who are going on to theological seminaries and other graduate schools of religion.

(2) Those students who probably will never have opportunity for doing graduate work in this field, but who will be called upon to become teachers, leaders, and directors of religious education agencies in their home churches and communities, and

(3) That larger group of students whose interest in religion has been stirred, to some degree at least, and who welcome the chance for further study.

With these three groups of students in mind, our task came to be the selection of courses of study which would meet their needs and afford the opportunity of approximating the aims of religious education stated earlier. Does the first group of students need certain lines of study, different from those of the second and third groups, to prepare them for the best work in the theological seminary? Are we justified in insisting that the future lay-worker in religious activities have the same fundamental training as the future professional worker? These questions, with others, finally led us to the conclusion stated in the following propositions:

(1) Students living in a Christian culture should have the opportunity of studying the sacred literature of that culture (as a vast storehouse of the recorded religious experiences of the race) to determine and appreciate its value for the enrichment and guidance of their own religious experiences.

(2) College students should have the opportunity of studying and appreciating the religious heritages of non-Christian peoples as well as their own. Valid re-

² See the discussion of this same subject in G. A. Coe, *What Ails Our Youth?*

ligious experience capable of enriching other lives is not confined to any one religious culture.

(3) Inasmuch as vital Christianity means living together wholesomely and constructively in our modern social order, students should have the opportunity of studying inductively the social ethics of our modern American life in the light of the ethical teachings of Jesus.

(4) Since many of these students will be called upon to serve as teachers and leaders in church and community religious activities, they should have the opportunity of learning how to teach religion and to direct its processes.

For that group of students who are going on into graduate professional schools of religion, an adequate foundation would include all four lines of study listed above. Such students should expect to major in the Department of Religious Education. For other students, however, a free election of courses in consultation with the head of the department is quite desirable.

Our analysis of the groups of students to be served and the needs they would have, leads us to the conclusion that the courses of instruction offered in a department of religious education might be grouped under five heads:

- I. Biblical Literature.
- II. History and Comparison of Religion.
- III. Christian Social Ethics.
- IV. Religious Education Technique.
- V. Problems of Christian Thought.

The number and character of the courses in each of these five groups would depend, of course, on a number of elements in each local situation, such as teachers available, teaching load, student election. It is possible, also, to relate the courses in this department to courses in various other departments such as, for instance, Philosophy, Social Eth-

ics, and New Testament Greek. This is done at "X" College. A reciprocal arrangement among certain closely related departments makes it possible for students to take work in one department and have it credited to his major or minor group in an affiliated department.

The curriculum, it goes almost without saying, includes far more than the courses of instruction. There are the so-called "extra-curricular" religious activities which, paradoxically enough, are often the most important educational elements in the curriculum. Many of these activities have already captured the interest of a large group of students and they touch a still wider circle. The activities themselves are filled with situations of a crucial nature demanding decisions ranging from the very commonplace to the very dramatic and far-reaching. The realization is growing that these activities are exceedingly important for their educational values, and must have the most serious consideration along with the courses of instruction. This means, certainly, a very real coordination of the "extra-curricular" religious activities with the regular class work.

At "X" College there are many avenues for the expression of the religious life of students. Some of these avenues are unorganized, others are quite highly organized. Of the latter there are seven, viz., Y. M. C. A., Y. W. C. A., Student Volunteers, Ministerial Association, Baptist Christian Endeavor, Methodist Epworth League, and Presbyterian Christian Endeavor. Four of these organizations are indigenous upon the campus and the other three are located in the respective churches in the town. Until two years ago there was very little coordination of these seven groups. It was evident that each group was running its own show without very much reference to or consideration for the others. There was very little fellowship in a common Christian enterprise, and each group was

apt to feel that of all the prophets of Jehovah, it alone was left.

The college department of religious education has been related to this situation in an attempt to develop a real Christian fellowship in a campus and community-wide enterprise. The leaders of all seven student religious activities, upon the vote of the constituent groups, have been drawn together into the Student Council of Religious Activities. This council is primarily a fellowship and not a super-organization. It does, however, operate under an informal statement of purpose, organization, and function. The aims are given as follows:

(1) By counsel and fellowship to build up and coordinate the entire religious life of the students at "X" College.

(2) By simultaneous and cooperative studies to seek a more thorough and sympathetic understanding of the problems of vital Christian living, both on our own campus and in the wider areas of social experience.

(3) By cooperative planning in the light of the study of the college life, to coordinate the activities of the constituent member organizations.

(4) By mutual inspiration and challenge to hold each constituent group to its maximum service to our common life.

(5) By mobilizing the total religious thought and spiritual dynamic of our college life to support all campus movements striving for the realization of the Christian Way of Living at "X" College.

Space does not permit a discussion of the things which this council has accomplished during the two years of its existence. It has had much unfriendly criticism. It has been guilty of some mistakes. These, however, have been such mistakes as grow out of fresh enthusiasm for a cause and not out of a wrong spirit on the part of the council. The president of the college has spoken of it as one of the most hopeful movements growing up on the campus during his

administration of seven years. He believes in it to the extent of being willing to serve as one of its counselors. The pastors of the churches involved are advisory members of the council, as is also the professor of religious education.

Such a movement as this cuts across a number of organizational lines which are traditionally sacred. The question is raised as to the grounds which justify the enterprise. Some of these grounds may be indicated as follows:

(1) The religious life of college students cannot be dissected into campus religion and church religion. Such dissection means death, not life.

(2) Students living in a university community usually have much more in common than do the denominations operating in such a community.

(3) In a co-educational institution where most other interests are shared by men and women alike, there seems to be no good reason for dividing their religious activities and interests.

(4) Plain economy of time, money and personnel seems to demand coordination.

(5) The problems of right living on a college campus are such that the Christian forces must, of necessity, present an allied front rather than continue as unrelated and independent forces.

(6) The college must train religious leaders to cooperate in Kingdom tasks, even to the sacrifice of the interests of the smaller group, if such a thing may be necessary.

There are, of course, certain fundamental conditions upon which such a coordination must rest. These also may be listed:

(1) A sufficient number of students must have come to desire it.

(2) The university administration must be cordial to it.

(3) There must be some disposition on the part of the community religious leaders to sacrifice some denominational

enterprises to the wider development of the Kingdom of God as it relates to student life.

(4) The constituent groups must also be willing to make similar sacrifices for the common good.

(5) There must be a leadership which is prophetic, wise, and tactful.

(6) There must be no faltering in the face of crushing disappointments and hasty criticism.

(7) Students must be trusted "to the limit."

It may not be possible, of course, to have all of these conditions satisfied in any one situation, but where any one is lacking the movement is crippled to that extent. The educational values of such an enterprise are tremendous and should be considered seriously along with the educational values of the class-room work. It is quite conceivable that as we go on there may be an associate professor of religious education who will give the major part of his time as a friendly director or engineer of student religious activities. The "extra-curricular" religious activities may then become the heart of the curriculum of religious education.

A life-centered curriculum demands a life-centered method, or, putting it the other way about, a life-centered method will eventuate in a life-centered curriculum. Both curriculum and method are still in experiment. We do not yet have a very satisfactory curriculum, nor is our method very well established. One of the advantages of such a college as "X" is found in the freedom to go ahead with experiments in all phases of the educational process. As a phase of our experiment we are using, in some of the classes in religious education, the more formal and traditional techniques of lecture-quiz, textbook-recitation, etc. In other classes we are experimenting with what seems to be a much more vital method. For want of a better name it is spoken of as the "experience method."

It is essentially the method developed in Professor W. C. Bower's *The Curriculum of Religious Education*. Among the techniques involved in this method are these:

(1) A study of present personal and group experience to reveal the typical crisis points at which significant decisions must be made.

(2) Analysis of these crucial situations to see their history and meaning.

(3) A search of the wider experiences of men in an effort to "enrich and control" our own present experience.

(4) A critical analysis of all the elements of the situation itself, together with any contributing factors, in order to find the right way of acting in our present crucial situations.

(5) Committee study and group conference in order to get the benefit of many different judgments in the socialization process.

(6) Actual attempt to carry out in the college and community life those courses of action which the group has found to be the Christian Way of Action as they see it.

(7) Friendly cooperation of teacher and students in a fraternity of "seekers" for the ideal good which can be made actual practice in the individual and group life.

(8) Large responsibility placed upon students, not merely to "learn the lesson," but to "learn to live"—wholesomely, effectively, unselfishly, magnificently.

This discussion will sound too idealistic to many readers. Let no one think that at "X" College we are achieving all these aims and perfecting all the techniques indicated. That would be far from the truth. The third year of the experiment is just beginning. There are weaknesses and failures in our record. There are also some successes. We are challenged by both failures and successes to more and finer devotion to the task.

EVANGELICAL RELIGIOUS EDUCATION IN SOUTH AMERICA

WADE CRAWFORD BARCLAY*

CERTAIN statements of fact and general characterizations should be made, affecting religious education under the auspices of the evangelical churches in South America, as a necessary background of this discussion.

Protestants are as yet a minority group in all South American countries. The influence of the evangelicals in education, as in civic and political affairs, is out of all proportion to their numbers. Graduates of evangelical mission schools are in positions of high responsibility in all the republics of South America. In many cases graduates have gone almost directly from the schools to the national and provincial congresses, municipal boards, scientific departments of the governments, important positions in editorial offices, and other similar positions of power and public service. The evangelical churches are no longer foreign institutions. As Robert E. Speer recently stated, they "are an actual reality, a part of the present indigenous life of the republics, as truly at home and national as any other force or institution on the continent."

They are also exhibiting a healthy growth. In 1903 there were in South America eleven hundred national ministers of the evangelical churches; in 1924, two thousand three hundred and six. The evangelical churches are also increasing in self-support. The Eastern South America Conference, Methodist Episcopal, has nine churches that are entirely self-supporting. The Presbyterian churches of Brazil now contribute \$250,000 annually in self-support. It is confidently stated that the advance made by the evangelical movement in South

America since 1916 has been greater than that of the entire preceding period from 1855, when Protestant missions first entered the continent. Notwithstanding these facts, in comparison with the total population the evangelicals are as yet a very small minority and all of their activities are subject to the handicap of numerical weakness. The number of organized churches, according to the latest authoritative reports available, is 1,283. These churches have in round numbers 150,000 communicant members. The evangelical Christian community is not less than 250,000. There are 2,153 Sunday schools with an enrollment, including teachers and pupils, of 108,590.

The evangelical cause is weakened by division into numerous sects. Protestantism in South America is a sadly divided force. A recent publication listing the evangelical missionary organizations at work in Argentina names twenty-nine distinct groups. The situation in other South American countries is similar. Among these are several of the most extreme, near-fanatical groups that have arisen in North America within the past century. Some of these make exclusive claims, refuse fellowship and cooperation with other Protestant organizations, and are jealous, competitive, denunciatory, and bitter in their attitude.

The handicap imposed by this situation is obvious. The South American is not a sectarian. He is accustomed by long tradition to the thought of one church. He groups all evangelical sects together under the one designation *Protestantes*. He attributes the attitudes and beliefs of the particular sect with which he has come most closely into contact to all. He has no interest in theological distinctions and refuses to regard them as im-

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portant. The multiplicity of names and contradictory claims confuses him. So much for the uneducated. In addition, there are many cultivated, intelligent, thinking people who have turned against the Roman Catholic Church but are yet Christians at heart. Freedom of thought, appreciation of modern science, and spirit of democracy incline them toward evangelical religion but confronted with the necessity of choosing between the many divisions of evangelicals and absolutely indifferent to the historical differences lying back of them, they refuse to identify themselves with any evangelical church or to allow their children to do so.

Evangelical missions in the past have not given a prominent place to the more popular forms of religious education. From the beginning stress has been placed upon the evangelistic method. Many schools have been established but popular religious education has not received the attention that it deserves. The fact that all South America, after seventy-two years of evangelical missionary effort, has only 2,153 Sunday schools would seem clearly to indicate that effort has not been concentrated upon the organization of Sunday schools, and that the possibilities of the Sunday school as an agency of evangelization have not been keenly recognized. A somewhat different aspect is revealed in the fact that after decades of missionary work Chile can report only four Sunday schools as "well organized" and the River Plate republics (Argentina, Uruguay, and Paraguay), altogether but twelve. The situation roots back in the administrative policies of the mission boards. In sending out missionaries in the past the boards have selected all too few men and women with a vision of the importance of religious education and training.

Few mission schools define their objective in terms of teaching the Christian religion. Some that do so in their catalogues cannot be said to realize the

objective in actual practice. The schools maintained or assisted by the various mission boards and other evangelical religious agencies constitute one of the largest and most important phases of the missionary enterprise in South America. There are altogether 467 schools of various types, including kindergartens, primary schools, secondary schools, theological and other professional schools. These schools enroll approximately fifty thousand pupils. Any generalization that might be made would not apply to all. Among almost five hundred schools in thirteen nations wide diversity, of course, exists. With this qualification certain statements that are measurably true may be made. There has been no general attempt to standardize courses in religious education in mission schools. The teaching of the Bible is listed as a course to be taught in the various grades in many, but not all, of the schools, but usually the teacher is left to his own resources in deciding what and how he shall teach. There are no syllabi or otherwise formulated programs agreed upon for general use. There is a dearth of materials in the vernaculars for the teaching of religion and the Bible. As a result, all kinds of courses, with and without textbooks, are offered.

Administrative policy in different schools ranges all the way from memorizing of the Bible text, together with a literalistic interpretation, to the contention that religion may be more effectively inculcated through the personal influence of the teacher without any formal religious instruction whatsoever. Two influences have tended to sidetrack the teaching of religion in mission schools. One, the pronounced opposition of Roman Catholic parents who threaten to remove their children from the schools if the Bible is taught, together with the supposed or real necessity of conciliating these parents for the sake of their patronage. The second, an increasing ten-

dency to conform to the prescribed state curriculum in order to obtain government recognition. The state curriculum makes no provision for the teaching of religion, at the same time prescribing schedules so crowded that it is difficult to make place for any courses not included in it.

Mission schools are not to any considerable extent training a leadership for the evangelical churches. Here, again, one hesitates to make any statement in the nature of a generalization. My impression, formed as a result of observation and conferences on the field, is that there are few mission schools whose responsible directors would declare that the training of leaders and teachers for leadership in the work of the evangelical churches and church schools is a clearly defined major objective. Some secondary schools cannot point even to one student in ten years who has entered full-time Christian service. Some few schools are able to make a very different showing in this respect. A recent volume from an authoritative source contains the startling statement that "only two native Colombians have ever been ordained to the ministry—this within the last four years—and neither of them is a product of the (mission) schools."

An explanation of this situation would involve a discussion of the financial problems of the schools as well as the educational theory of the administrators. Without any attempt at thorough analysis, the observation may be made that evangelical church members, recruited by evangelism, are chiefly of the so-called lower class. They have little appreciation of the importance of education for their children and they have not the financial ability to pay the tuition charged by schools dependent very largely upon income from tuition fees. This statement should be qualified by the observation that some of the schools offer a limited number of free scholarships to poor chil-

dren. If the mission schools are to train a national leadership for the evangelical churches—and without such a leadership the churches can make little impression upon the national life as a whole—the mission boards must finance, wholly or in large part, vernacular schools, whose principal objective it will be to render this service.

The school objectives of Christian education are not as strongly emphasized as they should be. Professor I. L. Kandell of the International Institute of Columbia University has called attention to this lack in public education. He says: "In the field of education the most striking characteristic of South American education is the absence of those moral and social influences that make up the most important part of education." Too many of the leaders of the evangelical churches are not keenly alive to social problems, and many do not enlist actively in the promotion of social enterprises. They seem to consider them outside the sphere of their responsibility. There are social problems of supreme importance in South American life, but the educational process, as it is carried on in most mission schools, is apparently not keenly conscious of them. The Christianization of South America depends upon finding a solution for these social problems. Yet evidence is lacking that our mission schools are making any considerable contribution to their solution. An effort should be made to make the Christian schools and churches contribute more definitely to the social regeneration of the South American nations.

There is a serious lack of trained workers in the evangelical churches. Religious education in the local churches and congregations is handicapped by the fact that few of the national pastors have had sufficiently thorough training to furnish leadership. Most of them, up to the present time, not only have had no training in religious education, but fail to

realize the relation of an effective program of religious education to the growth and influence of their churches. Until recently very little attention has been given to the training of lay leaders and teachers. Both missionaries and pastors have been too busy in evangelistic effort to give time to teacher training.

Many of the pastors neither realize their own lack of training nor exert themselves to enlist for college and theological training the young men of their parishes who should be looking forward to the ministry as a life work. The few young men entering the theological schools constitutes one of the most serious aspects of the entire missionary situation. The lack of well trained pastors is an element in the explanation of so large a proportion of the graduates of the mission schools failing permanently to identify themselves with the evangelical churches in the communities where they go to make their homes. There are thousands of men and women who as children were members of evangelical Sunday schools whose attitude toward the church is non-cooperative. In all too many cases it is to be feared that they find in local churches pastors so narrow in mental outlook that the churches are neither congenial to them nor disposed to receive what they have to offer in the way of service.

Most of the Sunday schools are poorly organized and very inadequately equipped. As is inevitable, deficiencies of organization run along with untrained workers. The minimum of facilities for efficient teaching is quite generally lacking. These deficiencies are the subject of frequent report from the field. "Practically all our Sunday schools are ungraded or but partially graded. A few schools only have departments." "Very few Sunday schools organize the older boys and girls for any kind of activity." Such difficulty as is encountered in developing efficient organization in our own country, where usually the membership of the

churches is one hundred per cent literate, is, of course, very greatly accentuated in local churches where a majority of the members are illiterate. The problem of developing an effective organization when there is such a paucity of persons who have even the elementary qualifications of leadership is a very difficult one.

In many of the evangelical Sunday schools the poverty in evidence is pathetic. A large proportion of the schools meet in one room, usually a small room at that. The "pioneer" type of Sunday school is, as a rule, one that meets in a small one-room adobe hut or in the adobe shack that serves as the home of an evangelical church member. The meagerness of equipment of such a school can hardly be imagined by those unfamiliar with primitive conditions of living.

The supply of lesson courses and teaching literature in the vernacular is sadly deficient. Until the present there has been in South America, as in practically all other mission fields, no organized agency for the development of a program of religious education, either local or general, or for the creation of curricula for Sunday schools or day and boarding schools. Practically nothing, until very recently, has been produced on the field. Certain mission boards and other organizations have caused to be translated and published in Spanish and Portuguese a very limited number of courses in periodical and book form. There has been little system in the selection of materials for translation. Very little in the way of curriculum materials has been produced on the field. It is exceedingly common to find Sunday schools in which the pupils have no lesson materials whatever. In many cases even the teachers have practically no lesson helps of any kind.

Mission schools by sheer merit have won their way against all opposition. Outstanding national leaders in all of the nations of South America have freely borne testimony to the surpassing quality

of their educational work. More convincing than words is the fact that in many cases they have enrolled their own children as pupils. In numerous instances they have done this, even though they are adherents of Roman Catholicism. One of the schools numbers among its pupils the son of the president of the republic; another the two daughters of the secretary of education. The Lima High School, a Methodist mission school in the capital of Peru, has had among its pupils daughters of a former mayor; the medical inspector of public schools; a leading deputy; an outstanding political leader; and the president of one of the banks of the city. It was of the Lima High School that a Peruvian father said: "This school offers not only the best in education in the country, but the inculcation of sincerity, truth, honor, and the dignity of labor. I want my daughter trained there."

There is a growing spirit of unity among the evangelical churches. This is especially in evidence among the stronger denominations. There are decisive forces at work, and unchristian antipathies, as has already been stated, and the ideal of a completely cooperative evangelical program for all South America is far from realization, but distinct progress is being made. A strong, practical influence to this end is exerted by the Committee on Cooperation in Latin America, composed of representatives of the mission boards of twenty-eight denominations and other organizations maintaining mission work in Latin America. It is an active, effective organization.

COMPLICATING FACTORS

The development of a really effective, continent-wide program of evangelical religious education is an extremely difficult undertaking, complicated by many factors. A few, only, of these may be mentioned.

Illiteracy is general throughout South America. Estimates vary, as no accurate census has ever been taken. The sta-

tistics most generally given are approximately as follows: Argentina, 38 per cent; Uruguay, 40; Chile, 68; Brazil, 82; Bolivia, 86; Peru, 88; Paraguay, 88; Venezuela, 92; Colombia, 92. In Ecuador there is but one pupil in primary schools to 2,000 of the population, and only 1,900 pupils in all secondary schools. The situation in Colombia is better, with a primary school to 1,200 of the population; a high school to 77,228 population; and an industrial or technical school to 900,000 population. The situation presented, in general, is that of a small group in each country constituting a hereditary, ruling political class, highly educated; a small middle class with a large percentage of illiteracy; and densely ignorant masses. The ideal of universal education has not existed in the past and is not yet generally accepted. Privilege is indifferent, if not actually opposed, to popular education. This also is the traditional attitude of the Roman Catholic Church. On many occasions, even in recent years, it has opposed its immense influence to the extension of education to the masses of the people.

State systems of education are inadequate. Argentina, Brazil, Chile, and Uruguay lead in facilities for popular education. Brazil has made rapid advance in the last fifteen years, as has Chile. Other nations have lagged far behind. Bolivia has slight provision for schools outside of the larger towns and cities, while Colombia has made but slight progress during the one hundred years that the nation has been a republic. Even in Uruguay, perhaps the most advanced of all South American nations in social legislation and appreciation of education, there are many communities without schools of any kind. The Roman Catholic Church holds tenaciously to its control of state education, giving way only as it is compelled to do so. In 1920, out of thirty-eight normal schools in the state of Minas Geraes, which contains one-fifth of the total population of Brazil,

sixteen were in the hands of Sisters of Charity; twenty were in the hands of lay orders, and only two were conducted as public schools. Everywhere church domination is motivated by the determination to make state education subserve the ends of the church.

Attention is called particularly to two points at which this situation affects evangelical religious education. A considerable proportion of the children enrolled in Sunday schools of the evangelical churches, because of the prevailing conditions, are illiterate. In some groups less than ten per cent are literate. This compels a Sunday school of the original Raikes type, in which much of the effort must be devoted to teaching reading and writing.

Social ostracism is used effectively against evangelicals. Identification with the evangelical minority is very commonly made both politically and socially uncomfortable. This operates in various ways. For example, it complicates the problem of pupil elimination in Sunday schools. The fact that Sunday schools enrolling illiterate children make it a principal part of their endeavor first to teach them to read and write leads many parents otherwise indifferent to enroll their children. Petty persecution and social slights from their neighbors make attendance so unpleasant that many children leave the Sunday school as soon as they have acquired reasonable facility in reading and writing, or when they arrive at the age of sensitiveness to social distinctions. In a few communities second and third generation evangelical young people are sufficiently numerous to have formed a social group of their own. In these communities social disabilities are reduced to a minimum.

Widespread distrust of North American aims prevails throughout South America. A very different aspect of the situation is presented by this attitude. Whatever the facts may be, large numbers of influential South Americans are

suspicious and resentful toward the real or supposed economic and political policies of the United States. "It is not necessary to resort to a catalog of the advances of United States capital in Latin American lands to account for the obstacles placed in the way of the North American missionary by national and racial suspicion. Granting that capitalists have gone into the southern lands after invitations and guarantees by those lands themselves, and that they for the most part act within legal rights, granting that our national policy has come out of the need of dealing with urgent concrete situations as these have arisen, without thought of imperialistic conquest, granting that the public opinion of the United States is friendly to Latin America, still enough has happened in diplomacy and finance and other forms of international contact to make Latin America suspicious of almost everything that comes out of North America. We would be blind if we failed to see the seriousness of the problem thus created for the missionary."^{*}

ADVANCES IN RECENT YEARS

Significant advances in evangelical religious education have been made in recent years.

There has been a marked tendency toward religious education both by missionaries and nationals. Among the pastors this has taken the form of a growing appreciation of the importance and value of the Sunday school. A recent statement of the Rev. M. Gomez dos Santos, pastor of the largest Presbyterian church in Rio de Janeiro, is a case in point. "I have come to believe," he says, "that the Sunday school is the hope of the church and the most effective evangelistic agency in existence." Some pastors who were giving very little attention to religious education in their churches ten years ago, now give it first place in their program.

^{*}Christian Work in South America, Vol. II, page 51.

The Sunday school probably occupies a relatively more important place in the thought of the pastors in Brazil than in other countries of South America. The Brazil Sunday School Union is aggressive and has undoubtedly been an influential factor in stimulating an increased interest among both pastors and laymen. There is likewise a growing interest in religious education among directors and teachers of mission schools. Everywhere they are eager and alert, pronounced in their convictions of its importance, reaching out for information, dissatisfied with existing programs and courses, and desirous of help in improving conditions. This is the most hopeful element in the present situation. There is no spirit of complacency among the principals and teachers in evangelical schools. They realize that the hope of any marked degree of success in the Christian missionary enterprise in South America lies in religious education; that they are dealing with a complex and baffling problem; that prevailing methods and practices are unsatisfactory, and they are seeking with pathetic eagerness for help.

The Montevideo Congress on Christian Work in South America made significant contribution to the cause of religious education. This Congress, held at the capital of Uruguay in the spring of 1925, attended by a large number of missionaries and national leaders, gave a prominent place on its program to religious education. It was the first international missionary congress to do this. The report on religious education, prepared on the basis of extensive field surveys and reports, was a noteworthy document. Its presentation awakened deep interest and provoked significant discussion. The findings of the congress on the subject, though brief, were fundamental. They were incisive, clear, comprehensive, and included definite provision for attaining their objectives. They have already resulted in significant, far-reaching actions,

some of which will be noted in a succeeding paragraph.

The traditional program is in process of revision and extension. In various centers a beginning has been made in recent years in week-day religious instruction. Some few local churches maintain day schools variously denominated church day schools, parochial schools, and week-day schools. Daily vacation schools are reported from Brazil, Argentina, and Chile. This extension of the program is not more significant in itself than as a symptom of a freer, more experimental attitude of mind. It is indicative of a growing spirit of freedom in the life of the evangelical churches. The fact is that, to a marked extent, considering the pioneer conditions which prevail, pastors, officers, and teachers show a commendable readiness to receive and act upon the newer principles and methods in religious education. While in most local churches a rigid traditional program is still in operation, nowhere is there found unwillingness to consider a modification of the program in the direction of improved methods. Missionary and national leaders are declaring some, at least, of the more recent emphases that have characterized religious education in the United States.

This was evident both in the reports from the field which formed the basis of the report on religious education and in addresses made in the Montevideo Congress. The report said, for example, quoting the field statement from the River Plate: "The distinctive element (in all voluntary organizations for young people) should be self-originating activities in religion." And again, "If the Sunday school were to broaden out into a school of religion, it would provide for direct spiritual impressions and for spiritual self-expression appropriate to each stage of growth." At the same time there is a plea for correlation effectively to overcome the overlapping in function of

our numerous young people's organizations.

It would be a mistake not to recognize that a modern program of religious education will be compelled at many points to meet both indifference and a confirmed attitude of discouragement. For so long a time a disproportionate emphasis has been placed by many missionaries upon evangelism, narrowly defined, that the native workers are disposed to indifference to religious education, looking upon it as an interloper and also with something of suspicion and fear. At other points evangelical missions have made so little headway that the workers have permitted themselves to fall into an attitude of confirmed pessimism and despair, without hope that any new or untried methods have in them any real possibilities of effectiveness as against conditions which seem altogether baffling.

A marked tendency is in evidence toward approval and adoption of a life-centered program. In the closing address of the Montevideo Congress Bishop Francis J. McConnell called attention to the unanimity with which the congress had agreed that human values should be central. He said: "There has been a virtual unanimity, not merely that differences of ecclesiastical organization are not to stand in our way as we look at the world's human needs, but that the doctrinal differences between groups of Christians . . . are not to thwart our helping men . . . All of which means that we strive for the interpretation of the gospel in human terms; that human values, stated with spiritual emphasis, are the object of our effort."

The findings unanimously approved by the congress clearly and definitely declared for a life-centered program. The significance of this, for the future development of evangelical religious education, can scarcely be overestimated. The principle that the educational process is essentially pupil-centered and that education in religion is brought about prima-

rily by activity in the religious life rather than by instruction about it, is revolutionary from the standpoint of Roman Catholic practice. Nowhere would it be possible to find an example of a system of religious education more completely material-centered than in South American Roman Catholicism. Religious education in Roman Catholic practice is centered in the catechism (religious dogma), Bible history, and church history. Religion is taught, and education in religion takes place, when the catechism is memorized and the facts of Bible history and church history are learned by rote. Actually to bring the principles of the primacy of the pupil and learning through experience into control in religious education would mean the most complete possible change.

An advance step of great moment has been taken in the organization and recent actions of the regional committees and the Central Committee of Religious Education. The authorization for these committees came from the Montevideo Congress on Christian Work, held under the auspices of the Committee on Cooperation in Latin America. The regional committees for Brazil, Chile, and Eastern South America, respectively, were convened during April, May, and June of the present year. The sessions of the committees were conferences, thirty-seven separate meetings in all, attended by one hundred sixty persons, for the most part picked leaders of the evangelical churches. The Central Committee on Religious Education was convened in Buenos Aires on June 7. Sixteen separate sessions of the committee were held. The Central Committee, including members and associate members, consists of seven nationals, two missionaries, and one North American counsellor. The chairman of this committee is Dr. Erasmo Braga of Brazil; the editorial secretary and treasurer, Hugh C. Stuntz. The Central Committee of Religious Education is the executive group for the interdenomi-

national program of religious education for South America, with responsibility of collating and harmonizing the findings of the several regional committees, for authorizing programs and curricula, and for actually creating these. The authorizations of this committee, passed at its first meeting, include the preparation, and the publication in Spanish and Portuguese, of comprehensive curricula for primary and secondary grades for use in mission schools and well-organized Sunday schools; story cycles for use in pioneer Sunday schools; a course for young people; typical programs of worship; principles and plans of a unified program of religious education in the local church; an elementary training course; a more advanced training course; a pamphlet on church architecture; and other publications. No one can review this list of authorizations without being impressed with the significance and far-reaching possible consequences of these actions. If these authorizations are carried out as intended, as now appears possible, we may hope to see developed in South America in years to come a program of religious education, comprehensive in character, built on modern lines, in which at least the major evangelical groups are united.

The purpose to produce indigenous curricula is especially to be noted. There was strong emphasis in the Congress on Christian Work on the necessity of indigenous lesson materials. The textbooks and courses thus far translated for use in South America have not proven sufficiently satisfactory to encourage belief that the needs of the field can be met by the translation of existing materials in North America and in Great Britain. It may fairly be said that the practically unanimous judgment of the leaders is that, to be of maximum value, textbooks and lesson courses either must be produced on the field or written in North America by Latin Americans.

The sense of need for an indigenous lit-

erature of religious education, not only for the use of Sunday schools, but for the wider field of general religious education, including textbooks for use in the mission schools, is not merely a passing sentiment; it is a deep conviction which finds its basis in psychological grounds. There are essential differences between the Latin mind and the Anglo Saxon. These differences find an illustration in the effusive, florid, excessively figurative style of Latin writers as compared with the concise, logical, matter-of-fact manner of our North American textbooks.

Denominational field organization is being improved and the personnel strengthened. In addition to the interdenominational movement described above, important developments are taking place within the denominations. The Central Conference for Latin America, of the Methodist Episcopal Church, at its next session will have before it petitions for the authorization of a South America Council of Religious Education of the Methodist Episcopal Church. Subsidiary to this will be Conference Councils in Chile and in Eastern South America. The Methodist Episcopal Church has had a secretary of religious education in South America for almost a decade. Gradually he has built up a staff of well trained associate workers both for the west coast and the east coast. During the past year the Presbyterian Church, U. S. A., has sent out a director of religious education for Chile, while the Disciples of Christ have placed a thoroughly trained specialist in religious education in Paraguay. For several years the Baptists have had a group of well trained specialists in religious education working through their publication house in Rio de Janeiro. These developments in program and personnel evidence a growing purpose on the part of some, at least, of the evangelical denominations to invest more generously and plan more adequately for religious education in South America.

CHARACTER EDUCATION IN PUBLIC SCHOOLS

RUTH SHONLE CAVAN¹

IT is a platitude to assert that with the relatively rapid break-up of stable customs and restricted community life, the old methods of developing character through the inculcation in the helpless young of the traditions and customs of the community are inadequate. A stable character built up of attitudes and habits which are related to specific situations is inadequate; for the individual of today and of tomorrow is not living in fixed situations, but rather in a shifting world which calls for independence and efficiency of thought and action.

The need for a new control of conduct has become so apparent that character education has become a shibboleth to all those who work professionally at training children. The entire process is still in the trial and error stage—in only a few instances has it risen to the experimental stage. Almost every method used anywhere has been adopted by some school somewhere. There are many sporadic attempts to devise new methods and courses, but as yet little pooling of experience between schools. In most instances the newer and more promising methods have been in use too short a time for the results to be checked adequately, and there are few objective devices for testing results, although several schools are attempting to work out some method of testing.

A survey of character education in 72 cities² reveals the following situation: three cities state that they have no char-

acter education; fifteen use some form of religious education, varying from reading of the Bible without comment in the school room to dismissal of the students on school time to attend organized classes in churches; one uses a mental hygiene approach with the service of a psychiatrist and the individual interview; thirty-seven use some direct method of character development; and sixteen train in character through the usual curricular and extra-classroom activities.

It is proposed in this paper (1) to describe typical examples of the mental hygiene, the direct, and the indirect types of character development; (2) to analyze the objectives of present programs of character education.

I

TYPICAL EXAMPLES OF CHARACTER EDUCATION METHODS

1. *Mental Hygiene Approach.*³

Under the title "Bureau of Educational Council" the La Salle-Peru Township High School and the La Salle-Peru-Oglesby Junior College have developed a student personnel department with director, assistant, and secretary, and advisory service from the Illinois Institute for Juvenile Research. The objects of the bureau are stated by the director:

"General emphasis falls on the study of behavior, the development of personality, and the adjustment—better, the foreseeing and preventing—of emotional conflicts common to adolescent life. The principal elements of the program include educational, vocational, health, social, and ethical guidance. Although the work is essentially educational and ethical in scope, advanced mental hygiene is the chief instrument of research and psychiatric social work is the technique employed."⁴

3. For descriptions of other types of individual approach to character building through the school see: Mary B. Sayles, *The Problem Child in School*, Committee on Methods of Preventing Delinquency, N. Y., 1925, and William Claude Reavis, *Pupil Adjustment in Junior and Senior High Schools*, Heath, 1926.

4. This and other quotations and information are

1. Assistant to the General Secretary of The Religious Education Association.

2. To obtain information, a letter was sent to the superintendent of schools of every city of 100,000 or over. The replies received form the nucleus of the list, to which were added cities whose systems of character education are described by Thomas J. Goughly, in *The Present Status of the Teaching of Morals in the Public High Schools*, George Peabody College for Teachers, 1928, and in the *Fourth Yearbook of the Department of Superintendence of the National Education Association*, chapter XIV, 1926. A few cities whose courses of study had come in incidentally complete the list.

Something of the philosophy which lies back of the method is stated by the superintendent:

"Every man is an end in himself as well as an end or instrument for the uses of the industrial state. Every one of us, whatever the accidents of his birth, mental or physical heredity, has a right to *all* the values of human existence, to the measure of his native capacity. Efficiency is not the end of life. Efficiency, whether vocational or social, is simply a means to an end, an instrument for achieving the supreme fulfillment, which is the realizing in every one of us of a rational human personality, unstained by an excess of emphasis, commercial, intellectual, moral or artistic. The dream of humanity is fullness of life, and every theory of education is essentially a 'way of life,' a philosophy of organized conduct for realizing states of body and mind conceived to be humanly final and meeting the tests of the complete ethical ideal."

Emphasis is placed on an unemotional and scientific approach to problems of guidance and misconduct, and moral crises are treated as opportunities for the development of character, as the cue for ethical education rather than for discipline. In selection of students, most attention is given to the superior students, who are regarded as probable future leaders. The work is in immediate charge of a trained psychiatric social worker.

The methods used include a group intelligence test in which all pupils participate, an individual interview with each student, in which an effort is made to establish rapport between director and student, and to discover the student's special interests and abilities and check up on any shortcomings. Subsequent interviews depend upon the student's needs, and may involve intensive case work when necessary, although an effort is always made first to work the problem out with the student alone. All students are given mental health lectures in which such traits as excuse-forming and day-dreaming are discussed and the psychological mechanisms involved explained. The purpose of the methods used is to make the student

"personality-conscious" and to give him an understanding of the ways in which personality traits are formed and may be modified or controlled. The bureau has the service of a visiting clinic with psychiatrist and psychologist from the Illinois Institute of Juvenile Research; in their work, emphasis is again placed on the potential leaders among the students.

The advantages of this type of character education are several. As long as the student makes good adjustments and develops in well-balanced fashion, he is given a minimum of guidance. The work concentrates on actual problems that exist, on places where the student has shown himself deficient in ability to adjust his own life. Such work not only strikes at the roots of existing problems, but also gives the greatest help to those students who most need it. The understanding given to the pupils of the mechanisms involved in their conduct means that they are being furnished with the foundation for making their own adjustments in the future.

The chief drawbacks to the work are the necessity for a specially trained person and the consequent expense involved, an expense which is increased by the fact that one worker can handle only a limited number of pupils. Another drawback to this type of character education lies in the limitation of the work to maladjustments in the pupil's emotional balance and more personal relationships. To be thorough-going, character education needs also to develop attitudes towards community, state, national, and international relations which will act as controllers of conduct as the pupil makes wider contacts.

2. *The Direct Method of Character Training.*⁵

The Milwaukee public schools use direct character training.

5. For additional descriptions of both direct and indirect methods of character education, see Golightly, *The Present Status of the Teaching of Morals in the Public High Schools*, pp. 38-64, and the *Fourth Yearbook of the Department of Superintendence*, pp. 390-402. An effort has been made not to duplicate the material in these two publications.

taken from *The Bureau of Educational Council, A Student Personnel Department of the La Salle-Peru Township High School and the La Salle-Peru-Oglesby Junior College, Report for 1923-26*, published at La Salle, Illinois.

"We include the whole subject of character education in our course in Citizenship. Our social science studies are being modified in content to stress the social attitudes and habits rather than the mere factual. Our course in these subjects includes 'Manners and Morals' as a part of the block of work in every grade through the junior high school. Under and within this caption of 'Manners and Morals,' the teacher is urged to stress those attitudes, habits, and ideals that make for good character."

The citizenship course for the first and second grades was enclosed with the letter from which the above quotation is taken and includes sections on Manners and Morals, Social Activities, Health Habits, Safety Cautions, Thrift Helps, Civic Information, Holidays, and History. Under Manners and Morals references are given to stories and poems which the teacher will find useful in teaching the following: patriotism, joy, service, humor, hope, adventure, love of home, unselfishness, respect, responsibility, wonder, thrift, loyalty, love of country life and rural scenes, character, faith, courage, labor and thrift, justice, honesty.

Sections in this course other than the one on Manners and Morals also deal with character traits. Moreover, the type of material provided under other sections is more suggestive. Under Social Activities, Health Habits, Safety Cautions, Thrift Helps, and Civic Information, there are suggestions for discussions (which differ in their effect on children from straight presentation of the virtues of some character trait, since the child is called upon for an expression and formation of opinion), and also for the formation of habits.

La Crosse, Wisconsin, issued a *Handbook of Manners for the La Crosse High Schools* (Bulletin No. 1, 1923) in which eight "basic standards of conduct" are given: reverence, obedience, honesty, responsibility, unselfishness, loyalty, perseverance, and purity.

"The points given under the various qualities are to be developed by the teacher as he thinks

6. Extract from letter from Wm. C. Knoelk, Assistant Superintendent of Schools of Milwaukee, dated April 11, 1927.

best. After he has developed the basic principle of honesty, he will take up the conventions and modes of conduct that have grown from honesty as an ideal. These can be emphasized through tableaux, one-act plays written by the students, or discussions."

The following material on honesty is illustrative of what is furnished the teacher:

HONESTY

"An honest man's the noblest work of God."
—Pope.

"The honest man, tho' e'er so poor, is king o' men for a' that."—Burns.

1. Honesty is the sign of a brave character.
2. Honesty is necessary to the maintenance of stable relations in society.

MODES OF CONDUCT BASED ON HONESTY

A. Honesty to Yourself

1. Be sincere. Be honest with yourself. Do not seek to evade what your conscience tells you is right.
"To thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man."—Shakespeare.
2. Always speak the truth. Lying is cowardice. One falsehood is usually succeeded by another.
"Oh, what a tangled web we weave,
When first we practice to deceive."

B. Honesty at Home

1. Do not invent excuses to your parents.
2. Respect the property of your brothers and sisters.

C. Honesty at School

1. Tell the truth about excuses for absence or tardiness.
2. Give the true excuse for non-preparation of lessons or non-completion of work.
3. Be honest in class work.
4. Do not steal or appropriate anything which belongs to another.
5. Do not take up class time for unnecessary remarks.

D. Honesty in Public

1. Never take the property of another without having gained permission.
2. Return what you have borrowed or its equivalent.
3. Keep appointments promptly. Never waste another person's time.
4. Never read mail that is not addressed to you.

The La Crosse schools have also issued a mimeographed and undated bulletin entitled "Morale Campaign" which contains eight weekly lessons on "character builders"—home and school responsibility, honesty, good manners, a square deal,

courage, loyalty, service, and work. Under each heading is given a code of some six or seven points, apparently for the student to adopt. The general instructions say that "the lessons are to be issued to students in sequence, one each Tuesday morning in the first period classes for a period of eight weeks. The class time is to be given over to a discussion of the lesson. The lesson is to be emphasized throughout that week and each of the following by all teachers whenever the opportunity presents itself." The teacher is urged to insist that the rules embodied in the codes should be followed, to place inspirational quotations on the blackboards, make posters, encourage the writing of essays on character, etc.

Detroit, which for a time developed character incidentally in connection with the regular classes in English, Social Science, and other studies, has recently published a pamphlet on an experiment in direct character training.⁷ Twenty-eight classes in grade four were used, and were divided into three groups. The first group used the Five-Point Plan of the Character Education Institute, the chief features of which are a club known as "Uncle Sam's Boys and Girls," the use of a badge, emphasis on loyalty, the use of ten minutes a day for discussion of the items in the Children's Morality Code prepared by Wm. J. Hutchins, the character diagnosis of each child by the teacher, the carrying on of character projects, and reports to the parents. A second group of teachers used the "Detroit Plan," by which the teachers were allotted fifty minutes each week in which to present material on character formation. All used the Children's Morality Code as the basis for their work.

"Individual teachers made use of other devices, such as the formation of a club, the listing of ways in which the fourth-grade children could practice the Morality Code, the securing of reports from parents, having pupils judge their own actions and insert instances in their

notebooks, and having pupils judge each other's actions in relation to particular sections of the Morality Code."

The third group of pupils were given no special instruction, but were treated as a control group.

To all three groups a pencil and paper test, "Things I Do," was administered before the courses were given and at their completion. In scoring this test, the control group showed a loss of four points, the Five Point Plan group a gain of nine points and the group using the Detroit Plan a gain of one point. When the final scores were correlated with the initial scores, however, the children using the Detroit Plan were discovered to have made the greatest changes in scoring themselves.

These three plans for direct character training are representative of a number of other plans. Their outstanding features are the selection of some list of attitudes or habits considered valuable to the child—usually the old, traditional virtues—and the allotment of some definite time in the school schedule when these virtues are explained, illustrated, extolled, and urged upon the children. When definite provision is made for projects through which practice may be gained, the reader of the various reports gains the impression that the projects are created for the purpose of supporting an abstract virtue. To focus the child's attention on a virtue which is so emphasized as to have value for its own sake has the danger of creating priggishness and conceit. To reverse the process, to emphasize harmonious social life and encourage the child to discover ways of living which promote desirable relationships, has the advantage of fixing attention on the end desired—social living—and places attitudes and habits in their rightful place, as functions of social living.

This type of direct character training is weak also in that the children, while they may be given a better understanding of some particular virtue and may learn

7. *Character Education in Detroit, The First Report of the Detroit Committee on Character Education, Board of Education, City of Detroit, 1937.*

that their elders consider it desirable, do not necessarily build up an attitude favoring the type of conduct involved. Moreover, the presentation of an attitude or habit divorced from the social situations in which it is normally used tends to fail to take root, or becomes the adoption of a fixed and static rule. Life is rarely so ordered that people can live by static rules. True, attitudes can be built up which would cause a child to appreciate and adhere to honesty and truthfulness, but even with these types of behavior there is need for discrimination in their use.

Nevertheless, there is a place in character education for direct discussion of principles of conduct. The following two descriptions of discussion methods are illustrative:

"We have (in Des Moines) four commissions organized in the Senior school and the same is true in the Junior school. These are officered by the student executive committee which is appointed by the outgoing executive committee each semester with the approval of the faculty adviser. The whole philosophy and purpose of this movement, which has been going on now for about three years in our school, is to set up student conferences which will discuss the vital points in ideals of character which we hope will carry over into attitudes, habits, conduct, character, and citizenship. Instead of merely telling students what ought to be done in these regards we are undertaking through forums of their own to help them to set up their own standards. We feel that considerable has been done in this regard. Of course, through Student Council work, assemblies, and class rooms, all the indirect methods of character training which have always been pursued are still in operation with even a more definite stress, but we feel that in addition to this all the direct methods possible should be used."⁸

With the letter from which the above quotation is taken came a mimeographed "Program of the West Des Moines High School Third Annual Student Character Conference, held at Boone, Iowa, April 30 to May 2, 1926." Students attending the conference discussed in open forum a series of questions raised by the four student commissions. These included

leisure time in relation to character, social life in relation to character (boy-girl relationships), honesty, democracy, and race relations. Under each topic a number of specific and concrete questions were listed, evidently emanating from the students and relating to problems current in their high school. At the end of the conference a mimeographed bulletin of findings was issued.

The following description is of a plan for discussion for upper grade and high school children. It has been tried out in the schools of Providence and Toledo, and a pamphlet has just been published.⁹

The principle underlying the technique here used is the formation of group opinions and attitudes—of group standards—through group discussion of typical problems which school children have. The following quotations contain important points:

"First, we must select typical cases in which each member will, to some extent, see himself; in which every child will recognize some features which have been items of his own experience.

"Second, we must relieve the situation of all special features which make it an individual or a typical case, and which might lead to embarrassment or to prejudice for or against any one decision.

"Third, we must have social decisions and social attitudes. Lack of social results has been one of the troubles in our practice of trial by jury, honor courts, student self-government, and other devices."

During some hour, once a week is recommended, when the children are in an assembly, the teacher presents for their consideration a case. She then throws the solution of the case presented over to the children, sees that all sides of the question are presented, and various solutions suggested. She does not, however, ask leading questions, or enter into the discussion herself. The case may be held open for several days while the children ask parents and friends for their experiences. It is assumed that before the case

8. Extract from letter by H. T. Steeper, Principal of the West High School, Des Moines, dated April 4, 1927.

9. *The Case-Conference Method*, a device for school use in problems of everyday life, by Paul McKendree Reading, Edward Drummond High School, Toledo, 1927.

is dropped the group will have arrived at one or more possible decisions. No effort is made to force upon the children any one solution which the teacher believes to be right.

The cases are drawn from the children's own experiences. The following is typical of the examples given in the pamphlet:

"Harvey takes a ring that he finds in the wash-room of our school. John, his chum, sees him take it, without Harvey's knowing that John sees. The loss is not advertised until three days later. Then Harvey is both ashamed and afraid to return the ring, since he has made no effort to find its owner."

The teacher throws open the discussion by asking the question, "Should John tell what he knows about his friend Harvey?"

As used, this method has led to stimulating discussions in which the children bring forth examples from their own experiences and establish some generalizations which form the basis of group as well as of individual opinion. Such standards set up by his own group are more effective in controlling a child than any rules or principles superimposed by teachers.

Moreover, the child learns to solve problems, not by some rule, but by drawing on past experience and the experiences of others, by considering all sides and arriving at an individual solution for each problem. This type of character education, therefore, gives the child not only a standard of conduct acceptable to his group, but a *method* of deciding for himself what is right. It teaches him to think. This is preeminently the type of solution needed in the present day world.¹⁰

This method also presents alternatives of action. After all, by the time children reach high school they already know what the standards of the community demand in the way of ethical conduct. And so

long as there is no conflict in their own wishes they usually follow the standard set. It is when one motive conflicts with another, when to be ethical entails sacrifice of some longed-for thing, that the child wavers. The discussion method considers these alternatives.

While this method has not been tried out extensively as yet and no results are reported in quantitative terms, the method is based on sound psychological principles and seems worthy of continued experimentation.

3. Indirect Methods of Character Training.

Los Angeles has had prepared under the guidance of Professor Franklin Bobbitt a course of study for the high school, *Character and Conduct*.¹¹ Eleven objectives are set up: preparation for health, for life in the group, for civic relations, for individual and economic relations, for vocation, for parenthood and family life, the mastery of tradition, preparation for appreciation of beauty, for use of leisure time, for reverence, for creative activities. Under each subject—art and architecture, biology, chemistry, English, general science, geography, home economics, mathematics, music, occupations, physical education, physics, salesmanship, shop work, social science, and stenography, bookkeeping, and penmanship—are listed the things the student should gain for each of the eleven objectives. For instance, under biology, the following appears:

OBJECTIVE 1. PREPARATION FOR HEALTH

1. Health is the major objective of biological subjects.
2. The work is theory, observation, and practice of health.
3. The pupil should have his interest in his own personal health stimulated.
4. He should pass on to the home what he learns.
5. He should learn that mental health is dependent on physical health.
- * * * * *
13. He should learn the destructive power of drugs and alcohol.

11. School Publication No. 60, 1926, Los Angeles City School District.

10. For a criticism of teaching static rules of character, and trying to develop blanket character traits, see Goodwin B. Watson, "Virtues versus Virtue," *School and Society*, XXVI (September 3, 1927), 1-4; Edward O. Sisson, "Moral Education: A Reconnaissance," *Religious Education*, XXII (January, 1927), 35-36; C. Leslie Updegraph, "Present Status of Moral Education in the Public Schools," *Phi Delta Kappan*, IX (April, 1927), 137-140.

OBJECTIVE 2. PREPARATION FOR LIFE IN THE GROUP

1. He should learn the mutual dependence of living things; the biological necessity of cooperation to make living possible.

2. He should learn of his own obligation to safeguard the health of others.

3. He should learn the case of the sick and injured with observation of actual cases in the emergency hospital.

And so on for the eleven objectives.

While the pamphlet contains only this material, a self-measurement scale for pupils, and some material on courtesy, an introductory statement indicates that the entire scheme includes much more.

Utah has a somewhat similar plan, worked out under the direction of Dean Milton Bennion.¹² Ten general objectives are set up, comprising acceptance of responsibility, self-direction and self-restraint, habitual acts of justice, fair-play, etc., habit of acting courageously in defense of right, practice of acts of love, goodwill and service, habitual attitudes of appreciation, disposition to recognize merits of others, a fair estimate of one's own capabilities, loyalty to moral standards of the family, school, church, state, etc., an attitude of faith in every good cause. For the various grades, a brief description is given of the psychological characteristics of the children of that age group, and for the various subjects taught suggestions are given of the character objectives which may be developed and the means by which the appropriate attitudes and habits may be established. Many specific objectives, not mentioned in the general list, are developed.

"The Iowa Plan,"¹³ while somewhat different from the above, falls in the group of indirect methods of character formation. The following quotation sets forth the point of view:

"The moral curriculum must busy itself with problems, projects, and actual situations, rather than with 'virtues.' The virtues will take care

of themselves if children learn to live well together, meeting situations as they arise in the midst of vitalizing occupations. It will have to be acknowledged that definite, conscious attempts at nurturing the virtues become more or less artificial and have not met with hearty acceptance in the schools. The normal impulses must be implanted in the muscles of children rather than pass smoothly across the lips. When mouthed, the virtues become trite; when constantly reiterated they lose their freshness; when rubbed into the surface of consciousness they cause irritation."

By means of projects, which in schools using the project method of teaching would be normally a part of the usual school program, the children are given an opportunity to build up attitudes and habits by doing. The committee preparing the Iowa Plan lists eleven objectives: the ones later adopted by the Los Angeles committee and cited above. Suggested projects and materials are given to illustrate the possibilities of the plan.

Denver has developed courses in social science for the grades and junior high school, whose main feature is an emphasis on developing attitudes desirable in a present-day citizen. There is no talk of specific traits or virtues, but an attempt to develop an "appreciation of" such things as the interdependence of peoples, the rights of other national groups, the complexity of modern social life, the background of historical development, etc. There is also emphasis on developing such habits as making use of factual material in making decisions and attaining a scientific viewpoint. Projects are provided. While character training is thus limited chiefly to one course, this course is so far-reaching in its plan and draws on such wide funds of material that it cannot be considered as a course in direct character education. It is unique also in that it tends to develop, not traits, but attitudes of appreciation and understanding, and the emphasis is decidedly on social living rather than on individual virtues.¹⁴

12. *Character Education Supplement to the Utah State Course of Study for Elementary and High Schools*, Salt Lake City, 1925. Department of Public Instruction.

13. *Character Education Methods, The Iowa Plan*, Character Education Institution, Washington, D. C., 1922.

14. *Course of Study Monograph No. 3, Social Science, Junior High School, and Course of Study Monograph No. 20, Social Science, Grades one to six, Public Schools, Denver, 1926.*

In other schools, not courses of study, but activities of the students are organized in such a way that there is opportunity for character training. Thus in Flint, Michigan, students join a Students' Union, in which membership involves the payment of \$1.00 and entitles the student to attend all school activities.¹⁵ The students are divided into activities groups, which have representatives on the school council. Special commissions are formed to take charge of such things as order in the corridors, automobile parking, noon-day recreation, and the sale of candies near the campus. The activities groups meet at special times for discussion of moral topics closely pertaining to the students' lives. Some general topic, such as the students' relation to the school organization, is chosen for discussion throughout the whole semester. By this combination of discussion and the organization of activities to throw the responsibility for order and good conduct on the students, the students are given an opportunity to work out for themselves, under the guidance of their teachers, appropriate social relationships.

In these and other indirect methods of character training, while there are often definite objectives in the way of attitudes and habits deemed desirable, there is a minimum of discussion of the attitudes and habits. Emphasis is placed on so organizing the school life that the children will have an opportunity to practice relationships and activities which will develop the desired attitudes and habits.

4. *Comparison of methods.*

The purpose of education in general has shifted from the acquisition of knowledge to adaptation to social life.

In this attempt to connect what is learned with ability to live wisely the project method has been developed as a, if not the most, likely means. By this method the child is incorporated into some major

activity, which calls for the acquisition of numerous attitudes and skills as intermediate steps toward the end desired.

According to this objective and this method of general education, the indirect method of character education seems most hopeful. There is much to be said, however, for the discussion method used by Des Moines and the Case-Conference method. These methods relate closely to the pupils' activities and help establish norms of conduct initiating with the pupil-group. The direct method, where some virtue is discussed each week, is probably the most weak, unless it is closely supplemented with the inculcation of appropriate habits through activities. It seems, however, that in order to prevent the development of priggishness and dwelling upon virtues as an end in themselves on the part of the child, discussions should start with life situations, with problems needing solution, and that character traits, that is, attitudes and habits, should be regarded as methods of obtaining good adjustments in happy social relationships.

II

OBJECTIVES OF CHARACTER EDUCATION

Many of the courses of study examined set forth the objectives toward which teachers should work in terms of character traits. In attempting to classify these traits, the following six headings were developed, and the traits grouped under them. The figures refer to the number of courses using the particular trait as objective:

Traits making for independence of character:

Self control	25
Self reliance	22
Courage	8
Initiative, preparation for creative work ..	6
Judgment, discrimination	5
Appreciation of science	1
Miscellaneous	13

Total

80

Traits making for conformity or submission:

Loyalty ¹⁶	27
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16. The placing of loyalty under conformity might

15. C. V. Courter, "Practical Procedure in Character Education in High Schools," *Addresses and Proceedings of the National Education Association*, Vol. 64, (1926), 639ff.

Obedience, respect for authority.....	9
Reverence	8
Mastery of tradition.....	4
Miscellaneous	5
Total	53
<i>Traits making for dependability in social relation:</i>	
Duty	29
Reliability	20
Truthfulness	17
Honesty	12
Responsibility	11
Thrift	10
Thoroughness, industriousness	7
Punctuality	5
Miscellaneous	6
Total	110
<i>Traits making for pleasant personal relationships:</i>	
Kindness	22
Courtesy	9
Unselfishness	4
Friendliness	3
Helpfulness	3
Miscellaneous	10
Total	51
<i>Traits making for incorporation into society:</i>	
Fair play	25
Cooperation, team-work	25
Appreciation of home, preparation for family life	9
Patriotism	7
Preparation for civic relations.....	6
Preparation for group life.....	5
Preparation for vocation, development of purpose in life.....	5
Service	5
Preparation for economic relations.....	4
Tolerance	4
Charity	3
Appreciation of the interdependence of people	2
Appreciation of social progress.....	2
Appreciation of the nature of human welfare	1
Love for neighbors.....	1
Appreciation of the benefits of peace.....	1
Total	105
<i>Traits concerning personal ideals:</i>	
Health	29
Workmanship	20
Use of leisure time.....	4
Appreciation of beauty.....	4
Miscellaneous	15
Total	72

It may seem at first glance that the emphasis is where it should be—on dependability in social relations, and on in-

be questioned were it not for the blind way in which loyalty is assumed to mean loyalty without discrimination to traditions and customs of the past.

corporation into society. Certainly the good citizen should have both traits. But in the specific headings under these larger headings there is a decided one-sidedness, and also a generality which means little. Thus, under dependability, the first subject is duty. This is one of the "laws" of the Hutchins' Morality Code for Children—a code widely used as the basis for direct character education. As stated in the Code and as used in schools, the term is general. Duty is emphasized, but duty to what, to whom? And, after all, is duty the most valuable attitude to inculcate in children? An attitude of personal and social responsibility is used in only half as many courses of study as an appreciation of duty. Under the traits making for incorporation into society, fair play and cooperation are each used in twenty-five courses. Tolerance, appreciation of the interdependence of peoples, appreciation of the nature of human welfare, are used in only a few courses. Only a few courses have conceived of character education in terms of *preparation for living*, rather than as the development of specific traits.

Under traits making for independence of character, note that in only one course of study is an appreciation of science mentioned. Yet surely a scientific point of view, the appreciation of facts as the basis for decisions, is important.

On the whole, the traits emphasized seem to be of the repressive, anti-individualistic, conforming type. There is little place for the initiator, the rebel against old customs, the aggressive thinker, the social reformer, in these systems of character education.

This criticism does not mean, however, that the present system of education will produce only conformers. Fortunately, children will work out their actual life adjustments in accordance with their individual temperaments and their social experiences, more or less regardless of the virtues taught them in the class room.

WHAT CAN THE SCHOOL DO MORE FOR CHARACTER?

EDWARD O. SISSON*

THE first thing the school can do more for character is to have more faith in human nature, more love for it, more enthusiasm over it, more devotion to it. This is also the first thing for the home to do, and the church, and the state, and for all parents, teachers, politicians, moralists—in fact for all men and women who have intelligence enough and heart enough to care about human life at all. This faith in human nature, if we may, for the sake of brevity, use the word faith to include also love and enthusiasm and devotion—this faith in human nature is the essence of both religion and ethics: it is the universal bond which unites all fine and noble natures, even those so far remote in some ways as Jesus and Nietzsche.

Now we are living in a time when all our faiths are being tested and tried by knowledge, or, as knowledge in its most clear-cut form is called, by science. Faith in human nature is no exception. We are beset by facts and concepts which tend to discredit man. The World War is the most flagrant of the facts; but the continuing war in industry and commerce is more massive, more pervasive, and probably more formidable, even if less spectacular. We are far from having recovered yet from the terrific blow of which Darwin's *Descent of Man* was the first great impact, which has put man unequivocally and inexorably into the family of animals, making him blood relative of the hitherto-called "lower orders." Psycho-physics and psycho-biology, culminating in such doctrines as Freudianism and behaviorism, have shaken to their foundations the traditional forms of ethics and religion.

Democracy, the political expression of

this very faith in human nature, has in many ways tended to discredit the very faith which inspires it. True, this is probably largely due to the pitiless publicity to which democratic processes are by their very nature subjected, rather than to any real inferiority of democratic régimes to the traditional forms; nevertheless the air is full of suspicion, formerly for the most part suppressed as a sort of treason, but now being more and more openly uttered even in high places.

Our democratic school system has had its full share in shaking faith in human nature. Certainly the old dreams of equality are quite dispelled by intelligence tests and curves of normal distribution. There are children who can never learn to read and write even in the most generous educational scheme; there are still more who afford not the slightest hope of being assets in any free society. This latter group is fearfully indeterminate in magnitude and probably even more of a threat to the race than those ranking still lower in endowment. Ominous symptoms show themselves, of even worse strains in the great current of human inheritance, perversions and monstrosities, condemned in advance to disaster, both individual and social.

Moreover this current of disillusionment tends to affect mainly the well-informed and the reflective members of the spiritual community, the very types whose aid is most necessary for any program of human advance. And it inevitably tends to weaken resolution and to relax effort, just when will and energy are most needed.

In spite of all this mass of disillusioning fact, the case for faith is good, probably better than ever before. The concept of evolution alone is logically more

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cogent than all the discouragements. If the past can "prove" anything about the future, man's magnificent rise from protoplasm and animality (with no contempt implied in the word), to his nature and achievements up to date, can only portend future splendors beyond all the imaginings of his present intelligence. This vast evolutionary picture, now for the first time sketched by science, is the intellectual correlate of that *Will to the Better Life* which has marked the human species off from all other living beings. So that the times were never better, nor the spiritual climate more favorable, for this faith in the nature and destiny of man which is the ground and motive force, consciously or unconsciously, of every worker for the betterment of the race.

Such a faith in human nature operates in the most definite manner in the educative relation. The teacher who has it constantly perceives and judges every child in the best possible light; he interprets the child's conduct as favorably as intelligence permits; and above all, he casts the child's horoscope, reckons his course, forecasts his development on the highest possible level. This is the deepest and most indispensable technique of character education. Without it, all plans and devices, however shrewd, wise and expert, will prove futile, if not damaging. With it, and the intelligence by which alone any disposition or purpose can thrive, success may be hoped for, even in this most subtle and difficult task of education.

If anyone is so simple minded as to think the preceding paragraph unnecessary or uncalled for, let him spend a few days, or even hours, in schools of almost any grade, and observe the fearful breaches of the principle that are perpetrated, sometimes, alas, by teachers of broad general intelligence and even skill. Or, better still, let him be the parent of children passing through the long years, each made up of long days, of the school course. I mean by this no general indictment of the members of my own profes-

sion; on the contrary, it is safe to say that, by and large, no other group of people live on so high a plane in this respect as they do; not a few exercise an almost miraculous potency over their pupils through this very means. But perfection is hard to attain, and in so vital a matter we should not willingly sit content with less than our utmost best. I hazard the opinion that among a thousand children a hundred misses a day are made in this exercise of faith. Any one miss may, in the infinitely complex and ceaselessly moving web of development, spell the gravest consequences. Still more, perhaps, may one good stroke open the way to otherwise lost progress.

It must not be supposed that this understanding and sympathetic attitude implies any kind of indulgence or coddling. Quite the contrary, for it leads to a high estimate of the powers and capacities of the learner, as well as of his virtues and rights. A rather pungent illustration of this is seen in a use sometimes made of intelligence tests: the student who ranks high in the tests and low on his scholarship is called to account for falling below his potential achievement. Thus the faith of the educator, in this case based on scientific grounds, actually becomes a most effective reprimand for indolence or negligence. It is worth while to stress this point, because some of the newer plans of education are open to criticism in yielding too much to the caprice and mere impulse of the child.

The two most striking figures in the whole history of education, Socrates and Jesus, were both marked by this faith in human nature in extraordinary degree. The work of Socrates was to arouse his disciples to see that they themselves could attain to truth, and indeed that only by their own initiative and energy could they attain it. This is the real meaning of his profession of ignorance: not so much that he knew nothing, but that neither he nor any other teacher could "teach" the truth to the pupil. But in an age of sophistry

and scepticism Socrates called men back to faith in their own powers of mind: "There is truth," said he, "and you can know it."

Likewise, that greater than Socrates, Jesus, worked through faith in the potentialities of those to whom he ministered. "Thy faith hath saved thee," he said over and over again, in sharp contrast with not a little religious teaching which belittles or even condemns the action and responsibility of the one who is to be "saved." It seems altogether probable that his charge to those healed, that they should not tell that he healed them, was not, as is commonly supposed, intended to avoid publicity, but for a far deeper reason, that he wished to protect the healed one from the peril of losing faith in himself and his own powers and capacities. The difficulty which official Christianity has had to grasp this aspect of the work of its founder is a strange but instructive fact: it is simply a case of the besetting fallacy of both education and religion, that it is the aid from without that counts most, whereas Jesus saw clearly that it was the upspringing impulse from within which was the essential and potent element. Impressive likewise, and significant for our main theme, is his passing by whole communities without attempting to minister to them, because he "found no faith in them." This is an ominous note in the book of the "Good News," but it is startlingly in accord with the more gloomy aspects of human nature as revealed by the most modern science.

Increased faith in human nature, and specifically in the child, works out immediately in the first phase of practical effect,—increased *attention to the child*. This means a shifting of attention from the objects which at present mainly engross the thought of teachers—books, lessons, rules and regulations, requirements, records, reports, and other such paraphernalia of the craft. This shift of attention is one of the most marked aspects of the whole "New Education."

Rousseau raised the clarion cry for it, "Study then your children, for it is certain that you know nothing about them." A century and a half of study of the child has carried us far along the road. Unfortunately, the very advance of education and the immense increase in schools and pupils, the mass situation in education, now threatens this new attention to the child.

One of the most recent bulletins on character education, that for the public schools of New Hampshire,¹ strikes this note at the very outset:

"The teacher should learn as much as possible about the individual child. She should become acquainted with his physical and mental examination records, his heredity, and his home and community conditions. . . . From a careful study of the psychology and hygiene of childhood, she will acquire a keener and more sympathetic understanding of the behavior of children and obtain reliable suggestions for influencing their behavior favorably."

Now if the state board and local boards, through school superintendents and principals, will bring it to pass that teachers have time and energy spared from dispensable routine and mechanism to spend on these fine and fruitful activities, the forward movement can begin.

Significant also is the first endowed book (so far as we know) on education: *The Child: His Nature and His Needs*.² Here has been made available, at a nominal price, a great compendium of modern knowledge concerning children and their development. Through the reading of this book, and others of somewhat like character, by thousands of parents and teachers, the stream of attention to the real focus of the educative process must be enormously magnified. A new attitude and practice will be built up, first in individuals and small groups, and later as the dominant element in society as a whole.

This is the most basic and essential move for better character, and the schools should make it a prime objective in all

1. N. H. State Board of Education, 1927.

2. The Children's Foundation, Valparaiso, Indiana. Price \$1.00.

their practice, and in particular set themselves resolutely and unflinchingly to defend it against the persistent encroachments of mere mechanism and system. All this applies, properly interpreted, with quite equal force to teacher-training institutions; they, too, at the present moment are being frozen in by the mass of mechanical, statistical, elaborately detailed matter which is crowding in on their programs of study and activity.

A word of special caution is needed here: this fascinating game of "Job-analysis," or endless detail, by no means hesitates to occupy the very field of character education itself. One manual for teachers in a large city is almost entirely made up of detailed and often petty "objectives," running in all well over the thousand mark. One can only quote the old nonsense verse:

"The centipede was happy quite
Until the frog in fun
Said, 'Pray, which leg goes after which?'
Which raised his mind to such a pitch,
He lay distracted in the ditch,
Considering how to run."

All this implies, of course, that character is something more than morality. The move for better character education, if it is to be thorough going and largely successful, must transcend all mere formulations of right and wrong and rise into the realm of life and life-career. Professor Galloway has well said:

"One's character is the total balance or complex of qualities, inherited and acquired, by which the individual is enabled to react, whether well or ill, to the essential stimulating and rewarding life-situations in which he progressively finds himself."³

This points to the true and fruitful conception of character for the educator. Personality in the deep sense of the term is the only safe and sound foundation for character. Hence the educator must be governed unfailingly by respect for the actual and potential personality of the child; nothing else that he can do is so wholesome and fruitful of results as to

stimulate and enlighten the child's sense of his own "I," and of the "We," or rather of the various and many "We's" into membership with which he is to enter, and in which alone he is to find the expansion of his own powers and capacities.⁴

The ethical aspect of character arises only in this sense of one's own personality, with its hopes and joys and manifold angles, in essential, reciprocal association and interaction with "Others," to whom, and to *all* of whom, one is to concede, or rather help to guarantee and realize, the same hopes and joys and richness of life. To aspire to such heights of educative influence may seem presumptuous; yet no lower aim will serve the need, and successful education has in fact, always attained to some measure of success on this high level. Indeed, membership in the galaxy of the greatest teachers in all times is based upon such influence.

Such are the governing principles of education for character. It is a happy task to call attention to some striking and illuminating concrete embodiments of the principle in practice; although it must be made clear that those which can be touched in this article are only specimens of a great host of character education activities which are going on throughout the country in schools of every type and grade. One of the most hopeful signs of the time is this great body of vigorous and intelligent experimentation, and the far reaching cooperation and exchange of results accompanying it and multiplying its efficiency for advance. The literature of the field is already large and rapidly growing. As a first introduction we recommend the reader to the pamphlet already referred to, which presents the work of a committee of the National Education Association.

First of all must be placed the whole movement to *make the school a com-*

3. *Character Education*, U. S. Bureau of Ed., Bull. 1926, No. 7, p. 3.

4. *L. c.*, pp. 3-9.

munity. This is probably the most comprehensive concept for the wide range of changed attitudes and methods which are found in what is known as the New Education. It means, first, that the school is to be a place primarily for life, and that learning finds its place as the normal and inevitable outcome of community living. The basic gospel of this movement is John Dewey's *"The School and Society,"* published many years ago, and containing a brief description of Dewey's own Elementary School in Chicago,—the most significant educational experiment of the century thus far. In the time since elapsed, now nearly three decades, the vital principle of community-character has spread like leaven far and wide in the body of schools; but resistance is great from traditional forms and professional habit, and there is no danger yet of over-stressing the idea.

Negatively, the concept of community challenges the old dualism, even mutual antagonism, of teacher versus learners, and harks back to Socrates, living and learning along with his disciples. It is interesting to observe how this concept of the common life is pervading the most recent phase of educational reform, college and university. All this is most pertinent to character and ethical enlightenment, for the old antagonism constantly tends to profound obscurity and even corruption of the true essence of all human living together. The vast and permeating mass of cheating in school work and examinations is the most striking single example of this immorality. Policing and proctors are at best evasion, and at worst gravely mis-educative. The only real remedy has been some sort of "honor" plan or system, and that necessarily implies a sound common life.

Integral with this community principle is "educating for responsibility,"—to utilize the title of Miss Lucy L. W. Wilson's book, which describes in definite and concrete form the actual working of the principle. Yet we should rather say edu-

cating by responsibility; for the point is that the only way to cultivate responsibility as a trait of character is to make the school a place where responsibility is laid upon the shoulders of the pupils. They must make decisions concerning their own conduct as individuals, and concerning the life of the community which they help to constitute. This principle, again, has ramified throughout the length and breadth of the educational system, mainly under the name of "student-government." In paying high tribute to its achievements and to its still greater promise, we recommend that both its essence and its designation should be denoted by the word community, and so embrace teachers as well as students; we cannot cure one type of one-sidedness by flying to the opposite.⁵

I cannot resist the temptation here to aim another blow at our present prevailing pattern of school furniture, the cast-iron seat-desk. This is essentially an isolating device, and is hopelessly bound up with the outworn non- or anti-social form of school. Dewey tells of his difficulty in finding furniture for his Chicago experiment, and how, finally, one school-furniture man, "somewhat more intelligent than the rest," saw the point: "I see what the trouble is," he said. "Our furniture is all made for listening, and that isn't what you want." Mighty little character education can be got into listening; or rather, listening must always play a minor part in character education.

The easiest topic to talk about in education is instruction; and many people, in and out of school, tend to think of character education almost entirely in terms of lessons, teaching, good ideas and precepts. It would hardly be fair to call these the mint and anise and cummin of the job, but they are certainly subordinate and accessory; the good life is always

5. The literature on this point is immense and mostly fairly accessible; we refer here to one other very striking report of actual practice, given by Supt. J. O. Chewning, Evansville, Indiana, and printed in the Proceedings of the Department of Superintendence, N. E. A., 1925.

and everywhere primary and essential; it is a well known fact that vast numbers of children have grown up into fine character, even moral greatness, with very little instruction in morals. There has been no little public interest in "moral codes" for children—as well as for various adult groups, such as Rotary Clubs, journalists, lawyers, physicians, advertisers, and many others. This interest has taken hold more strongly outside of the profession than inside, and probably for very good reasons. I offer here two wise precepts from the New Hampshire manual already mentioned: "There should be a *minimum* amount of definite instruction in morality," (p. 5) and, "Moral Codes. A list of habits and attitudes, desirable for good citizenship, may be developed by the teacher and children through discussions." (p. 15. Italics are mine.) I suspect that the proof of the pudding in this case is not the eating, but the making!

This makes an appropriate lead to one of the most definite and usable techniques for moral instruction, which has been worked out and tested with much thoroughness and marked success,—the *Case-Conference Method*, due mainly to the original suggestion of Dr. Richard D. Allen, of the Providence schools, and the extended and systematic development work of Mr. Paul McK. Reading, of the Toledo schools.⁶ This plan has behind it, and also integrated into its present form, a large amount of actual experience; it sprang originally from the experience of technical guidance, and has been used for several years in a large city school system. As the bibliography of the brochure indicates, the creators of the technique have also drawn abundantly upon scientific material, both psychological and sociological. Briefly, it consists of bringing type-problems of conduct under discussion by children, with the judicious aid of an adult leader. The case is one

which has occurred in actual life, and which might well occur among such children as those in the group. It is, however, not a case arising at the time in their school or community. The leader does not offer any solutions, but confines his activity to asking questions, and these must not be leading questions. This calls for a degree of self-effacement and control which most of us teachers will find hard to acquire! But it is of the essence of the plan. As Mr. Reading says, "Someone has the right idea or attitude"; and indeed in practice it turns out so. One of the most distinctive characteristics of the plan is its patience and willingness to "lose time wisely."

Finally, the school can do more for character; better still, it is making great and worthy efforts to do so. But nothing could be more fatal than for the general public to shoulder off the whole job upon the school and the teachers. "The fact is that in morals the world is always educator-in-chief." Character is so great a thing that it can be defined only in terms of conduct and destiny; it centers in the individual, but it gets its very essence and meaning in social relations. This is likely to prove the crux of the moral education problem if the school should ever accept the challenge of its lay advisers and "teach the children to be unqualifiedly loyal and honest—loyal to Almighty God and his precepts . . . honest in every act, word and attitude,"—and many more such fine-sounding counsels. The school must do its best, and it must do far more than it does now. But the social order must do its part; business and industry, law and politics, amusement and society,—these are gigantic formative forces. The grown men and women who are running the world of things as they are also have a duty to character, which, if left undone, will render the work of the school of little moment.

6. *The Case-Conference Method*, by Paul McK. Reading, published by the Toledo Public Schools.

7. See "Moral education again to the front," *School and Society*, May 9, 1925, and "Immoral Education," *Educational Review*, January, 1927, in which I have expanded this idea.

TEACHER-TRAINING FOR CHARACTER EDUCATION

WHAT NORMAL SCHOOLS, TEACHERS COLLEGES, AND SCHOOLS OF EDUCATION ARE DOING

MILTON BENNION*

THE attitude of many progressive teacher-training institutions toward education for character is expressed in the following statement:

I HAVE ASSUMED THAT CHARACTER IS THE ULTIMATE OBJECTIVE OF OUR SCHOOLS AND HAVE ATTEMPTED TO THROW THE EMPHASIS UPON THAT OBJECTIVE INSTEAD OF UPON SKILLS AND MEMORY, WHICH SEEMED TO BE THE DEMAND OF BOTH SUPERINTENDENTS AND PATRONS.¹

With respect, however, to procedures adopted there is considerable variety of practice. There is general agreement that character education is highly important, also, that it is very complex and difficult. On account of its complexities and the very limited amount of scientific knowledge of the subject now available, some institutions are inclined to defer the making of specific plans; others, while still recognizing the difficulties and uncertainties involved, are impelled to proceed at once on such information as is now available. The happy combination is found in some of the larger and better financed institutions where research in character education is carried parallel with utilization at once of whatever knowledge is available.

It will be impossible in this paper to describe all that is being done in this field in the teacher-training institutions of America, or even to mention all the institutions deserving of such mention. The writer will, therefore, use a few institutions as types to illustrate the movement.

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1. Letter from Harold S. Tuttle, University of Oregon.

RESEARCH

In the field of character education research two outstanding institutions are Teachers College of Columbia University and the University of Iowa. The former has under way in its Institute of Educational Research extensive, thorough-going researches for the purpose of determining how the child develops morally and what methods best further this development. These researches, thus far, have been largely from the point of view and by the methods of psychology. The work is liberally financed by the Institute of Social and Religious Research.

Notable work is also being done in this field at the University of Iowa through its Research Station in Character Education and its Child Welfare Research Station, both supported in large measure by legislative appropriations, but with assistance from private sources.

Both at Teachers College and at the University of Iowa liberal provision is also made for carrying on the work through courses in philosophy of education, civic education, and methods of instruction as related to the development of character. The most practical phases of the work are being carried out in the experimental and practice schools.

CAN IDEALS BE TAUGHT?

At least some of those responsible for directing these schools are convinced that ideals can be taught and that this teaching can be made effective in modifying the conduct of pupils. This is true of both Teachers College and the University of Iowa.

The University of Chicago's most recent and perhaps most notable contribu-

tion to this phase of education is in the teaching of ideals. It has developed a course under the title, *Methods of Teaching Ideals*, and has accumulated evidence in support of the theory that ideals can be effectively taught and made to function. This attitude, in somewhat different form, and, in some cases, under the title of Religious Education, has been and is maintained at other institutions, notable among them being Northwestern University.

CHARACTER EDUCATION COURSES

In a considerable number of state universities the teaching of ideals has been merged with other phases of the development of character in courses under the title, Character Education, or Moral Education. Among these institutions may be named the Universities of Wisconsin, California, Utah, Oregon, and Washington. The courses in these institutions have aimed to train teachers in the most effective methods of furthering character education in the public schools. Such courses have, thus far, been elective. There is, however, a marked tendency to incorporate the most essential elements of character education in the general education courses required of all prospective teachers. At the same time the separate courses in character education are becoming more highly specialized and supplementary to required courses in education. In the Universities of California and Utah this work has been organized in the one case as a division and in the other, as a department of social education. Social education is made to include such courses as civic education, moral education or character education, case work and the schools, juvenile delinquency, mental hygiene, and social hygiene education.

Many teacher-training institutions are now introducing courses and graduate seminars in character education. They are also giving this work to many teachers in service through summer school and extension courses. There has been rapid

development of such courses in summer schools during the last few years. Harvard University this year had an advanced course with over eighty students; the University of Washington had a graduate seminar of thirty-five students, a class of seventy in Teaching Social Ethics in High School, and other classes largely concerned with character education. The University of California had a class of over a hundred, and the University of Iowa, seventy-eight. For several years the University of Utah has had from eighty to a hundred and twenty students in character education classes each summer.

Some institutions are doing much more by extension classes with teachers in service than with students on the campus. Among these is the University of Indiana, which is reported to have twenty-five to thirty extension classes in character education with an average attendance of about twenty-five students in each class. These specific cases are cited as typical of the growth of interest in character education and the determination of teachers to learn more of its aims and methods.

NORMAL SCHOOL PLANS

In normal schools and teachers' colleges, apart from universities, much attention is also being given to preparing teachers for more effective work in character development. The problem has been taken up systematically and on a statewide scale in Massachusetts, where the Department of Education has issued a bulletin on Professional Ethics in Normal Schools. The pamphlet was prepared by a committee representing three of the state normal schools. It is more than a professional code of ethics for teachers, as that term is commonly used. Emphasis is given to the training of teachers for character education in the schools, as indicated by the following quotations:

AIMS

A. To prepare students for the training of children in right living.

B. To stimulate the development, as auto-

matic controls, of such *habits* of action, of judgment, and of feeling as will enable the student to act in accordance with professional ideals.

C. To help in the creation of *ideals* of personality and of procedure, and to make the student sensitive to acts inconsistent with these ideals.

D. To teach *principles* of professional conduct and their application, so that the future teacher may clearly distinguish right from wrong.

The first point under AIMS is further developed by a suggestive outline in part as follows:

- A. The teacher's responsibility for the training of children in right living.
- B. Aims.
- C. Ethical needs of children.
 - 1. How they vary in different individuals.
 - 2. How they vary at different stages of development.
- D. How children grow in power.
 - 1. In habits of acting, of thinking, of feeling.
 - 2. In ideals.
 - 3. In knowledge and judgment.
- E. Influence of pupil opinion.
- F. Influence of home and community.
- G. The teacher's influence, and factors which determine its quality and extent.

The concluding section of the bulletin gives type lessons illustrating the "ethical instruction of children."

Among other manuals for normal schools of Massachusetts is one on "Preparation for Teaching History and Citizenship in Grades I to VI."

Since training for citizenship and for character are so closely allied, attention may well be given to the following quotations from this pamphlet:

PREPARATION IN CITIZENSHIP

Note.—In this manual a distinction is made between "preparation in citizenship" and "preparation for teaching citizenship." The former provides for the development of civic qualities and civic understanding on the part of the normal school student. It sets forth the necessity for a democratic classroom procedure and a democratic school organization as integral parts of the course in citizenship proper. This "preparation in citizenship" is necessary for all students, regardless of the subjects that they are to teach. Furthermore, in the future, all teachers should, themselves, exercise their full citizenship by taking a larger and more active part in community affairs.

SPECIFIC AIMS

- a. The constant and conscious purpose should be to secure habits and attitudes of responsibility,

service, and loyalty on the part of the student, not only in school, but also in home, neighborhood, and city.

This participation in local community life will serve as a foundation for service and loyalty to State and Nation, and for a sense of membership in the world family.

The authors then proceed to elaborate the content and the methods of teaching civics and history in the elementary school "in relation to resulting habits and attitudes" to be realized as objectives. These features of the work in the normal schools of Massachusetts are cited as typical of what many normal schools and teachers' colleges are doing in other states, although not always with as much cooperation among institutions, or direction by a central office.

PHASES OF CHARACTER EDUCATION

In many teacher-training institutions, both graduate and undergraduate, both private and public, courses are offered that deal with some phase of the subject. Among these titles may be mentioned: The Psychology of Character Development, Moral Development of Children, Child Accounting, Personnel Management, Health Education, Mental Hygiene, Social Education, Civic Education, Vocational Guidance, Educational Sociology, and Philosophy of Education. The content of courses under these titles may be greatly varied, but as a rule, each course will include some important phases of education for character, as indicated by the following statement:

There are in addition certain specific courses such as have to do with the psychology of personality, mental hygiene and its relation to public education, mental deficiency, and the usual courses offered in departments of sociology, etc. We have a healthy interest hereabout in the better social and personality adjustment of children. A number of members of the faculty and graduate students are actively working on these problems.

There is also a growing tendency for teacher-training institutions to require a course in ethics as part of the professional equipment of teachers.

2. Letter from M. E. Haggerty, Dean, School of Education, University of Minnesota.

DIRECT AND INDIRECT METHODS

Many institutions favor what they call indirect methods of education for character; they assert that character is a "by-product of all education." This, of course, will not be denied by those who, nevertheless, provide special courses in character education. One purpose of such courses is to train teachers to realize most effectively this by-product. It should also be noted that there is no clear distinction in usage between the meaning of direct and indirect methods. Some of the opponents of the direct method think of it as referring to mere exhortation, learning precepts, or possibly principles of morals already formulated and given as authoritative. The advocates of the direct method generally deny that the term has any such implications. On the other hand, they advocate very concrete studies in the moral aspects of social relations and draw materials liberally from literature, biography, history, civics, and sociology—a method often called indirect. There is need of clarification of the usage of these terms. Such clarification would forestall much needless argument. The use of both methods, if a distinction is to be recognized, is well illustrated in the following statements from Pennsylvania and from Oregon:

The School of Education of the University of Pennsylvania offers no required course in character education. But character education in the public schools is prepared for in two fundamental ways.

Unusual effort is made to maintain high standards of personal character for teachers in training. Admission is on probation. Close contact is maintained between individual students and a Personnel Director who in cooperation with the Dean, enters far more fully than is usual into the individual and personal life of the student body. The result has been a most unusual esprit de corps which is very directly reflected in the conduct of almost every individual. Students who fall below standard are eliminated quite as surely as those who fail to meet academic requirements.

The second means depended upon for an emphasis of character education in the future teaching of graduates is a conspicuous featuring

of contributions to character education in education courses in general.³

Briefly, I think I may say that, first, Reed College keeps its general aims vital and dynamic, and strives to awaken its students to the larger values of life; second, in the teacher-training courses we stress the broader practical and ethical aims and processes in education.⁴

Advocates of the indirect method emphasize, among other things, the influence of the character of the teacher. Those who stress this phase report that they require "a high standard of morality and conduct"⁵ of their faculty members.

The indirect method is somewhat more broadly stated as follows:

We try to have all of our instruction and every activity of the institution shot through with an earnest purpose in the direction of clean living and thinking and the right influence over the minds of the boys and girls in the public schools.⁶

The general attitude becomes more specific as to personal influence of teachers through systems of faculty advisers, deans of men, deans of women, and other personnel work with students, such as bureaus of student counsel directed by faculty members especially adapted and technically trained for this service. Thus the so-called indirect method passes into very direct methods of character education.

Direct methods as applied to class room instruction are being used very explicitly in the School of Ethical Culture, New York City; it is also an important aspect of the teacher-training work of the Ethical Culture Society.

CHARACTER EDUCATION AS A PHASE OF RELIGIOUS EDUCATION

In many institutions character education is regarded as included in a department of religious education or as belonging to religious activities carried on in affiliation with the churches. Iowa State Teachers College is a good example of

3. Letter from A. Duncan Yocum, University of Pennsylvania.

4. Letter from E. O. Sisson, Reed College.

5. Letter from Eugene Fair, President, State Teachers College, Kirksville, Missouri.

6. Letter from L. N. Hines, President, Indiana State Normal School.

an institution that uses both methods. In addition to having courses in religious education, it has a "College Hill Community Church," an interdenominational body with a regularly employed pastor, who, among other duties, has supervision of a Bible school, a Sunday school, and vesper service, "All contributing to one purpose, the development of ideals, principles of conduct, and patriotism in life and faith."⁷ General conformity to the ideals of Christian religion is announced as a policy of the institution.

The State University of Iowa has organized a School of Religion in cooperation with the churches. Provision is made for both undergraduate and graduate courses in religion, given by representatives of Protestant, Catholic, and Jewish churches, respectively. While this work is not paid for out of state funds, it does function as a regular department under the College of Liberal Arts.

Colorado State Teachers College at Greeley employs a full-time Director of Religious Education and offers regular college courses in Bible study, including Bible Literature, the Religion of Israel, the Life of Jesus, the Life of Paul; also courses in the Principles of Religion, and Comparative Religions. All except one of these courses are taught by the director of religious education, who also assists student denominational religious organizations and the Religious Council, composed of representatives of all these organizations.⁸

The Teachers College of Kansas City, Missouri, is an excellent example of a public institution that has entered this field with greater caution. They have found it inadvisable to introduce Protestant, Catholic, or Jewish religious organizations. In place of these they have "The Fellowship Club."

We have an all-school organization, The Fellowship Club, which has the following purpose: "To lead the girls of Teachers College to a

higher recognition of the spiritual values of life which shall include personal loyalty to God and the right way of living in every relationship."

The following passage from the same letter well expresses an attitude which is quite common among presidents and deans of teacher-training institutions:

I believe that more and more we must come to the place where all of our teaching, no difference what the subject may be, must have a spiritual significance. I think that too much in our schools we have taught skills and knowledge. We must continue to teach skills and knowledge, but only as the means to finer thinking and nobler living. In other words, everything that is done in the school must contribute to the building of strong moral character.⁹

This thought, together with precaution against sectarian controversy, is expressed in the Massachusetts General Laws Relating to Education, 1921 edition, as follows:

MORAL INSTRUCTION

Section 30. The president, professors and tutors of the university at Cambridge and of the several colleges, all preceptors and teachers of academies and all other instructors of youth shall exert their best endeavors to impress on the minds of children and youth committed to their care and instruction the principles of piety and justice and a sacred regard for truth, love of their country, humanity, and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance, and those other virtues which are the ornament of human society, and the basis upon which a republican constitution is founded; and they shall endeavor to lead their pupils, as their ages and capacities will admit, into a clear understanding of the tendency of the above mentioned virtues to preserve and perfect a republican constitution and secure the blessings of liberty as well as to promote their future happiness, and also to point out to them the evil tendency of the opposite vices.

Section 31. A portion of the Bible shall be read daily in the public schools, without written note or oral comment; but a pupil whose parent or guardian informs the teacher in writing that he has conscientious scruples against it, shall not be required to read from any particular version, or to take any personal part in the reading. The school committee shall not purchase or use in the public schools school books favoring the tenets of any particular religious sect.

Similar precautions have led many state institutions to forego responsibility for any course in religious education. For

7. Letter from H. H. Seerley, President, Iowa State Teachers College.

8. Letter from Grace Wilson, Director of Religious Education, Colorado State Teachers College.

9. Letter from G. W. Diemer, President, Teachers College of Kansas City.

them the problem of character education is undertaken on a philosophical and scientific basis, in some cases, at least, quite apart from the question of religious faith, as that term is commonly used.

Where religious education is given students in teacher-training institutions, it is not always clear what, if any, provision is made to train these students to become effective as teachers of religion and morals. In very many cases, no doubt, it is assumed that the attitudes developed in teachers' college students will carry over without special courses for this purpose. This attitude is well illustrated in the following statement:

I would say that the Hampton Institute has always so emphasized that moral and religious training of its students that it takes it for granted that they will be ready and disposed themselves to emphasize such training in their own teaching after graduation.¹⁰

In other cases provision is made to insure the carry-over through courses in the methods of religious education, as similar provision has been made for courses in the methods of character education, where this subject is developed on a philosophic-scientific basis.

The School of Education of New York University is apparently planning to take advantage of all of these methods in a projected department of Religious Education and Character Education. This is an explicit recognition of what many other teacher-training institutions are implicitly undertaking.

SUMMARY AND CONCLUSIONS

Teacher-training institutions recognize the critical moral situation of the nation and, as a rule, are endeavoring to discover ways of safely guiding youth through the present crisis and on to development of a high and positive type of moral character. How can this be done?

First, there must be a clarification of moral standards and character education objectives. This calls for a sound phi-

losophy of life and education. This must be sought in the highest concepts and ideals of religion, ethics, and the broader aspects of philosophy and science. Life in its various aspects and in its goals must be evaluated, since much of the present trouble grows out of wrong evaluations.

To return to the first point, how can publicly supported teacher-training institutions in America determine a sound philosophy of life for the public schools? The appeal to religion is greatly hampered by the churches themselves, too often inordinately jealous of their rivals. Especially strong in some states is the jealousy between Catholics and Protestants, and between both and the synagogue. The matter is further complicated by the advent of the American Association for the Advancement of Atheism, whose members object to any reference whatsoever to God in the public schools. It is well, but often futile, to make appeal for a broader tolerance and more cooperation. Because of these conditions, in some states, religion, as usually understood, is of necessity omitted. It is doubtless better to do so than to carry on a perpetual quarrel. But even under these conditions may not the great religious leaders of mankind be recognized also as moral leaders? Every great world religion includes a system of morals. The moral standards and attitudes of the civilized world have been molded, in large measure, by the moral systems of world religions. May there not, then, be an appeal to the great moral ideals set forth by the chief Hebrew prophets and poets, and especially to the ideals contained in the Sermon on the Mount and other teachings of Jesus? Certain sections of the epistles, such as the twelfth chapter of the Epistle to the Romans, likewise contain moral principles that have stood the test of many generations. Great moral principles, often the same principles, may also be gleaned from other oriental sources. The universality of these principles, both as to their evaluation by thoughtful men and

10. Letter from James E. Gregg, Principal, Hampton Normal and Agricultural Institute.

women of all times and places and as to their beneficial effects upon mankind when actually applied, ought to be generally accepted as evidence in their favor, at least until sound reasons are found in experience for setting them aside.

This, however, is not the only possible source of moral standards. For the public schools, at any rate, it may well be supplemented in various ways; among them, the following:

The philosophers and sages from early Greek history to the present have also contributed toward development of a philosophy of life and education. Attempts to discover the "enduring satisfactions of life" have been characteristic of great minds for more than 2500 years. Are the fruits of these centuries of mental effort of the most capable of mankind to be lightly set aside? It is not so in other phases of human progress. The "wisdom of human experience" can be corrected only by the greater wisdom of further experience. Until this is manifest, the wisdom of the race thus far attained may well be accepted as a guide rather than to have each generation begin all over again and learn the laws of life anew through bitter experience. Again, it is not so with other phases of the social inheritance.

This method of determining a philosophy of life and education may and should be supplemented by a third method, that of direct study of the problems of ethics as revealed in history, biography, sociology, and in the lives and experiences of contemporaries. The more strictly scientific approach will probably emphasize this method. It should be pursued, however, always with the permanent welfare of mankind in view. This, of necessity, means to emphasize spiritual values and attainments rather than bodily satisfactions and material gain. These are to be evaluated as means to other ends. In no case may they be approved when used in

ways that hinder realization of the more enduring values of life.

This method leads to emphasis upon the unity and interdependence of mankind, to a sense of moral obligation on the part of each individual toward humanity, an obligation that can be fulfilled only through rendering to humanity the greatest service of which the individual is capable. This implies goodwill toward all mankind and a desire to substitute this goodwill and universal justice for the ill will and injustice that have too commonly prevailed in times past.

This third method of determining a philosophy of life and education has the advantage of being quite beyond the range of theological strife; it is, however, also, in the main, at least, in agreement with results obtained by either of the other methods. All three methods combined are in use in some teacher-training institutions. In any case, the teacher's philosophy of life should be defensible on rational and empirical grounds. Youth is not inclined to accept standards arbitrarily imposed. It is the teacher's business to stimulate and guide young people in such a way that it may ultimately be said of them: They "saw life steadily and saw it whole"—a bit of wisdom that has survived the ages.

In the field of methods of realizing character education, objective appeal is being made to human science or the new humanities, especially to hygiene, individual and social psychology, social technology, and political science. The individual is studied, but always in relation to the society of which he is a part. The purpose is to discover his powers and the most effective methods of developing these powers in the service of moral ends. With assurance that these ends have been rightly determined, it will readily be seen that all worthwhile education will contribute toward development of a stronger, more effective, and more admirable character.

THE ATTITUDE OF TEACHER-TRAINING INSTITUTIONS TOWARD MORAL EDUCATION IN THE LOWER SCHOOLS

W. C. ATKINS and WILLIAM C. BAGLEY*

IN 1911, one of the present writers reported¹ a questionnaire investigation of the attitude and policy of teacher-training institutions toward moral education in the public schools. In 1926, the same questionnaire was sent to the presidents of 170 state normal schools and teachers' colleges for the purpose of determining whether, during the fifteen-year period, there had been notable changes in the policies of these institutions toward the problem in question.

The questionnaire was relatively simple in construction. Eight possible procedures in moral education were listed. The correspondent was asked to rank these in the order of their importance as procedures to be used in elementary and secondary schools. Each institution was

also asked to describe whatever specific steps were taken in the professional school to prepare teachers to realize in the lower schools the aims of moral education.

The principal results of the study are presented in the tables that follow. The eight possible procedures are listed in the order of their importance according to the combined judgment of the correspondents. For convenience in making comparisons, the corresponding combined judgments obtained from the investigation of 1911 are included. In both studies, the "weights" were determined by giving a value of 8 to a procedure ranked first; 7 to a procedure ranked second; 6, third; and so on through the eight procedures. The "total weight" in each case is the sum of the individual weights. The "proportionate weight" is the percent of the

*Of Teachers College, Columbia University.
1. Report by William C. Bagley in *Religious Education*, vol. v, pp. 612 ff., Feb., 1911.

Table I

EIGHT POSSIBLE PROCEDURES IN MORAL EDUCATION RANKED AS TO THEIR IMPORTANCE ACCORDING TO THE COMBINED JUDGMENTS OF THE HEADS OF 52 TEACHER-TRAINING INSTITUTIONS IN 1911 AND OF THE HEADS OF 70 SIMILAR INSTITUTIONS IN 1926.

Procedure—	No. of times ranked 1, 2 and 3 (1911)			No. of times ranked 1, 2 and 3 (1926)			Total weight (1911)	Total weight (1926)	Proportionate weight (1911)	Proportionate weight (1926)
	1st	2d	3d	1st	2d	3d				
Dependence on school activities	15	15	1	34	14	10	256	460	22.0	23.0
Indirect (but systematic) instruction in morals in connection with school subjects	13	7	10	18	24	11	245	417	21.1	20.8
Explicit instruction and discipline as needed.....	5	6	9	3	13	14	183	282	15.7	14.1
Dependence on personal example of teacher.....	6	7	5	2	7	13	179	261	15.4	13.1
Systematic moral instruction through principle and precept, illustrated by concrete cases	8	2	6	4	5	7	169	249	14.5	12.5
Religious instruction outside of school but during school hours	2	1	2	1	0	4	49	126	4.2	6.3
Religious instruction by the teacher in school.....	1	2	9	0	4	0	48	113	4.1	5.8
Religious instruction in school by visiting clergymen.....	1	1	1	0	0	2	31	92	2.6	4.6

"total weight" of each procedure to the sum of the total weights of the eight procedures. (This facilitates a comparison of the 1911 and 1926 results.)

In both 1911 and 1926, the returns from some of the institutions represented the collective judgment of the presidents and faculties. In Table I, no attempt is made to differentiate such returns from those representing the individual judgments of the presidents. Table II gives rankings and weights reflecting the combined judgments of 394 faculty members (excluding presidents) in 19 teacher-training institutions representing 15 states.

Table II

EIGHT POSSIBLE PROCEDURES IN MORAL EDUCATION RANKED AS TO THEIR IMPORTANCE ACCORDING TO THE COMBINED JUDGMENTS OF 394 TEACHERS IN 19 TEACHER-TRAINING INSTITUTIONS (1926).

	No. of times ranked 1, 2 and 3			Total tionate weight	Proportion weight
	1st	2d	3d		
Dependence on school activities	239	48	44	2701	23.2
Indirect (but systematic) instruction in morals in connection with school subjects	71	176	62	2208	19.0
Explicit instruction and discipline as needed	13	74	137	1771	15.2
Systematic instruction through principle and precept, illustrated with concrete cases	33	16	47	1428	12.3
Dependence on personal example of teacher	18	27	21	1208	10.4
Religious instruction outside of school but during school hours	6	5	11	968	8.3
Religious instruction in school by the teacher	6	9	5	684	5.9
Religious instruction in school by visiting clergymen.....	2	4	7	658	5.6

The tables suggest some interesting tendencies. While the judgments made in 1911 and the judgments made in 1926 are distributed in almost the same way, there is a slight but noticeable increase in

the recognition that is now accorded to religious instruction. On the other hand, and curiously enough in the light of this tendency, direct and systematic moral instruction, which was not highly regarded in 1915, is even less highly regarded today.

The clear-cut tendency of teacher-training institutions, today as fifteen years ago, is to give chief emphasis to indirect, and to some extent incidental, methods of moral education.

The judgments of teachers only, excluding heads of institutions, reveal two deviations from the judgments of executives that may be significant. In the first place, while the weight given to direct moral instruction is no heavier than with the latter group, the weight given to "dependence on personal example of the teacher" is much lighter. (This difference is perhaps easily accounted for by a tendency among teachers not strongly to emphasize their own responsibility to serve as "models" and by the equally natural tendency of the executives to lay a heavy stress on such responsibility.) In the second place, the teachers tend to give a somewhat larger recognition to religious instruction.

The questionnaire was also submitted to two classes in professional schools in the spring of 1926. One of these was a senior class in ethics at the Illinois State Normal University; the other, a graduate class in normal-school problems at Teachers College, Columbia University. A summary of the judgments is given in Table III.

The students in these classes were in the main teachers of experience. In general their judgments conform with those of executives and teachers in teacher-training institutions. A somewhat greater recognition of religious instruction is noticeable, however; and, in the Teachers College group, a slightly greater recognition of direct moral instruction, due in part, perhaps, to the attitude of the instructor toward this problem.

Table III

EIGHT POSSIBLE PROCEDURES IN MORAL EDUCATION RANKED AS TO THEIR IMPORTANCE ACCORDING TO THE COMBINED JUDGMENTS OF 10 SENIOR STUDENTS IN ILLINOIS STATE NORMAL UNIVERSITY AND OF 40 GRADUATE STUDENTS IN TEACHERS COLLEGE, COLUMBIA UNIVERSITY, 1926.

	Proportionate weight, 10 Illinois seniors	Proportionate weight, 40 T. C. graduates
Dependence of school activities	18.5	20.0
Indirect (but systematic) instruction in morals in connection with school subjects	20.2	18.0
Explicit instruction and discipline as needed.....	15.8	14.8
Systematic instruction through principle and precept, illustrated with concrete cases	12.7	14.7
Dependence on personal example of teacher.....	12.7	11.2
Religious instruction outside of school but during school hours	9.1	9.1
Religious instruction in school by the teacher.....	5.2	6.4
Religious instruction in school by visiting clergymen	5.8	5.7

Forty-eight teacher-training institutions answered the question regarding the steps that they were taking to prepare prospective teachers to deal with the problems of moral education in the lower schools. Sixteen of these institutions, or one-third of the total number replying, offer specific

courses in ethics, in moral education, in character education. Three of the forty-eight offer courses in Bible study. Several presidents state that such courses as educational psychology, educational sociology, and principles of education make definite reference to the problems of moral education. By far the largest emphasis in the replies, however, is placed upon the formative influence of the institutional life, and especially of extra-curricular activities, in developing desirable character traits in prospective teachers. Some state that the courses in practice-teaching enable the students to see how a similar procedure in the lower schools can be made effective.

On the whole, there seems to have been during the past fifteen years little change in the attitude of teacher-training institutions toward the problem in question. It is only fair to say, also, that the policies and procedures that have been and are now most heavily emphasized are those that contemporary educational theory would most strongly indorse. In spite of the slight tendency toward a less complete rejection of religious instruction, one is fairly safe in concluding that American education in general does not take a sympathetic attitude toward formal and systematic training and instruction in "morals."

THE PROGRESSIVE EDUCATION MOVEMENT AND CHARACTER EDUCATION

VICTOR EDWARD MARRIOTT¹

AN EXAMPLE

IN a beautiful little valley in California, a new school had been opened. Two buildings set under some great live-oak trees constituted the physical plant. The main building was long and narrow and practically open to the air on all sides. In one of the rooms in this building a class of literature was in progress. How different was this from the ordinary school-room; no desks, no seats screwed to the floor: movable chairs and tables instead, and, to add to the informality, a dove-cote in one end and a rabbit hutch in the other. Out of doors was the blue sky and the soft air of a California winter.

With such attractions about them and no rigid discipline to hold them, how could boys and girls give themselves to the tiresome occupation of study? But there did not seem to be any difficulty in this respect; study here was not a bore but a pleasure. The pupils came trooping into the room. Without any word from the teacher they took the chairs and arranged them in a circle. The teacher nodded to them as they entered, and when they were all seated took her place in the circle. She had a book in her lap; it was George Herbert Palmer's translation of the *Odyssey*. The class had been reading this great classic, but on that particular day they were to talk about what had been read. It seemed as if they were getting ready for a game, they were all so expectant and eager.

"Let's see," said the teacher, "yesterday we were talking about *Odysseus* and his long voyage. And where were we?" "He was shipwrecked." "He was on an island." "He came upon the beautiful

princess." There came a succession of voices eager to give the point of departure. Then followed what might in all propriety be called a "*conversazione*." The pupils not only knew the story but they had also caught the flavor of the old Greek classic. In their comments some of the fine Homeric phrases like "then rosy-fingered dawn appeared" came forth as if this sort of language were native speech. It was evident that *Odysseus* was an old friend of theirs. This had come about, not through exacting drill, but through the mediation of an inspiring teacher, who had caused them to live with Homer until some of his melodious phraseology had become imbedded in their speech.

Outside the French doors of the school-room, under the big live-oak tree, one could see a cemented pool. Miniature Greek ships, which the children themselves had made, were floating on the play lake. Beside the lake was a Greek theatre. These students, while reading the *Odyssey*, had been living in simulation the Greek life. They had drawn sketches of Greek houses and ships and temples. They had fashioned models of them with their own hands. They had sung Greek songs and retold the ancient epic in their own words.

The most affecting thing about this school was the joy the pupils took in their work. On the second day of my visit to the school I met a little girl coming an hour before regular classes began. I asked her if she enjoyed school. "Oh," she said, "I can hardly wait for morning to come to get back." Here one saw teachers and scholars living together like a big family, doing things together, enjoying things together.

1. Associate Director of Religious Education, Chicago Association of Congregational Churches.

GROWTH OF THE MOVEMENT

The school just described is a "progressive" school and its procedure is representative of this newer type of education; *representative*, however, not identical, for progressive schools do not constitute a system of education. They are rather a movement. Hence, the greatest of individual variation exists in these schools.

When John Dewey, whose philosophy is recognized "as the foundation and inspiration of the new education," wrote *Schools of Tomorrow* there were only a few such schools in America. Today they are scattered throughout the United States and have developed something of a common consciousness. In 1919 the Progressive Education Association was formed and certain principles were agreed upon. This Association has now over five thousand members and publishes a magazine called *Progressive Education*. The standing of the Association with some of our greatest leaders in education is indicated by the fact that Charles W. Eliot served up to the time of his death as honorary president, and, that, at the last meeting of the Association, John Dewey accepted that position.

The Association has issued a statement in regard to its faith and the nature of its work. This, together with a statement of principles of education, is printed in nearly every issue of *Progressive Education*. As these are about the only authoritative statements in regard to "progressive" education, we shall quote them verbatim:

THE PROGRESSIVE EDUCATION ASSOCIATION—ITS FAITH, ITS NATURE AND ITS WORK

The Progressive Education Association believes in an educational procedure which is carried on in an atmosphere of freedom, naturalness, friendliness and healthfulness. It believes that initiative and responsibility and originality should be encouraged and developed. It believes that the real nature of childhood and youth, as revealed by scientific study, should be the criterion for determining educational methods and for measuring results. It believes

that the understanding parent and teacher cooperate in this creative guidance of children.

This Association, founded in 1919, is an independent, voluntary organization of professional and lay students of education, interested in the improvement of educational procedure in both the school and the home. It welcomes to its membership all teachers and administrators of public and private institutions, all parents and others who desire by joining to share in its work and to enlarge its influence. It is non-political, non-sectarian and non-commercial.

THE PRINCIPLES OF PROGRESSIVE EDUCATION

- I. Freedom to Develop Naturally.
The conduct of the pupil should be governed by himself according to the social needs of his community, rather than by arbitrary laws. Full opportunity for initiative and self-expression should be provided, together with an environment rich in interesting material that is available for the free use of every pupil.
- II. Interest, the Motive of all Work.
Interest should be satisfied and developed through (1) Direct and indirect contact with the world and its activities, and use of the experience thus gained. (2) Application of knowledge gained, and correlation between different subjects. (3) The consciousness of achievement.
- III. The Teacher a Guide, Not a Taskmaster.
It is essential that teachers should believe in the aims and general principles of Progressive Education and that they should have latitude for the development of initiative and originality.
Progressive teachers will encourage the use of all the senses, training the pupils in both observation and judgment; and instead of hearing recitations only, will spend most of the time teaching how to use various sources of information, including life activities as well as books; how to reason about the information thus acquired; and how to express forcefully and logically the conclusions reached.
Ideal teaching conditions demand that classes be small, especially in the elementary school years.
- VI. Scientific Study of Pupil Development.
School records should not be confined to the marks given by the teachers to show the advancement of the pupils in their study of subjects, but should also include both objective and subjective reports on those physical, mental, moral, and social characteristics which affect both school and adult life, and which can be influenced by the school and the home. Such records should be used as a guide for the treatment of

each pupil, and should also serve to focus the attention of the teacher on the all-important work of development rather than on simply teaching subject-matter.

V. Greater Attention to all that Affects the Child's Physical Development.

One of the first considerations of Progressive Education is the health of the pupils. Much more room in which to move about, better light and air, clean and well ventilated buildings, easier access to the out-of-doors and greater use of it, are all necessary. There should be frequent use of adequate playgrounds. The teachers should observe closely the physical conditions of each pupil and, in co-operation with the home, make abounding health the first objective of childhood.

VI. Cooperation Between School and Home to Meet the Needs of Child Life.

The school should provide, with the home, as much as is possible of all that the natural interests and activities of the child demand, especially during the elementary schools years. These conditions can come about only through intelligent co-operation between parents and teachers.

VII. The Progressive School a Leader in Educational Movements.

The Progressive School should be a leader in educational movements. It should be a laboratory where new ideas, if worthy, meet encouragement; where tradition alone does not rule, but the best of the past is leavened with the discoveries of today, and the result is freely added to the sum of educational knowledge.

How "PROGRESSIVE" SCHOOLS DEVELOP CHARACTER

In the statement of faith quoted above there occurs the phrase "an educational procedure carried on in an atmosphere" *Atmosphere*, that is the word to be stressed in "progressive" education. Mrs. Avery Coonley puts it very delightfully:

"Whether anything as finite and tangible as words can portray so intangible a thing as the atmosphere of a school is a question. The stage settings of the modern school are becoming fairly familiar to us. A glance at two or three rooms as you pass through a school corridor tells the tale. They either show children sitting erect at screwed down desks, the teacher equally erect, not a motion in evidence—provided the ideal of the type has been attained—or a larger room, children in action, freedom of body, freedom of mind, interest, in conscious concentration—a place where discipline seems

to have been discarded as an outgrown garment; in other words, a child's world, not an adult's."²

"Progressive" educators lay great emphasis upon the surroundings of the school. Space, beauty, open country are essential elements in the placing of a school. Mrs. Coonley refers to the site of a certain school.

"The spot selected for the school buildings was where the wild crab-apple made such an ecstasy of beauty when in blossom, that had it been in Japan, pilgrimages would have been made across the entire country to contemplate such beauty."³

Mr. Bailey, another teacher in "progressive" schools, in his outline of characteristics of "progressive" education, puts first the demand for out-door country experiences for little children, and predicts that when city boards of education are wiser they will use their busses not to bring children from the suburbs into the city, but rather to take city children out into the country for their education.⁴

It is not in the physical surroundings merely that "progressive" schools seek to produce a different atmosphere. They seek it primarily in the realm of spirit and attitude. We know that Mrs. Coonley is right and that atmosphere is something that almost defies analysis or explanation. Yet there are two primary principles in "progressive" education that enter largely into the composition of atmosphere. These two principles are freedom and creativeness. They are hardly two principles, rather one pair of correlatives, freedom casting up a highway for creativeness.

In the newer type of education which is developed in our day, the word obey is losing its position as the first commandment in the decalogue of education, and the word 'create' is being put in its place. The full implication of this most important change is perhaps not everywhere

2. Queens Ferry, Coonley, "Come Let Us Live With Our Children." *Progressive Education*, Vol. 4, p. 90.

3. *Ibid.*

4. Henry Turner Bailey, "Outwitting the City." *Progressive Education*, Vol. 4, p. 170.

completely realized or carried out, but consciously or unconsciously all "progressive" education is tending in this direction. Probably few schools in this country have gone the length of the Hamburg schools, in Germany, in granting complete freedom to the pupils as described by Washburne in his *New Schools in the Old World*, but very rapidly the old repressive atmosphere, where conformity and obedience were at a premium, is giving place to an atmosphere of a sunnier clime in which co-operation and creativeness are given chance to grow.

As freedom and creativeness enter so largely into the constitution of "progressive" education, it is, perhaps, well for us to stop and consider how these characteristics are being developed in schools of this type. In "Contributions from the Field," in a recent number of the magazine, Miss Wygant, a teacher in the Francis W. Parker School of Chicago, deals with this very matter, freedom-creativeness. The tone of her article indicates that teachers in such schools do not consider themselves to have attained in the technique of producing new atmosphere, but that they are pressing on for a solution along these lines. She earnestly raises the question whether, even in "progressive" schools, they are making the formal subjects tools of expression for the rich content of life, or whether the curriculum is still a thing apart. She speaks of two essential steps teachers must take in order to "free the spirit to create." The first is the realization "that formal technique is a means and not an end"; and the second, "that the process of acquiring the formal tools must be, not only motivated by conscious need, but gained by intelligent creative attitude of mind. *The important matter in all method, is the development of this habitually creative attitude.*"⁵

Miss Wygant takes "vehement issue

with the theory that any process of learning should be meaningless and unreflective." This attitude is based upon a great assumption or faith, if one would want to call it such, namely, "that the will to create is universal, and must be given opportunity, if the life of the spirit is to continue richly." "Progressive" educators have emphasized very strongly the use of the arts in education, for there the creative faculty has always been recognized as essential. But, as Miss Wygant points out, the tendency is to look upon creativity too narrowly, to make compartments of mental energy. Creativeness, as she insists, is not to be restricted to literature, music and art. It is an attitude of mind.

Three important conditions are laid down in this same article as forming the basis of creative endeavor: richness of intake, leisure, fearlessness. Richness of intake is what Mr. Edward Yeomans, head of the Ojai Valley school in California, has been constantly emphasizing. He maintains that the result of our present system of education is, in the main, the production of undernourished souls. He dares even use that word, soul.

Mr. Yeomans is a great lover of ships and refers to his experience as a boy, walking with his father along South Street in New York, where, "over our heads for blocks stretched the bowsprits and jib-booms of great square rigged ships and the whole water-front a web of spars and rigging." He raises the question with a touch of anger in it,—"Were school children in New York ever taken to look at those matchless symbols of man's courage and craftsmanship and any connection made between those majestic things and the tawdry little things they were spelling out of a book?" His answer is, "Never." This narrowing of the curriculum, this lack of connection with life, constitutes the tragedy of much of our school experience.

This is just the danger we face in re-

5. Contributions from the Field. *Progressive Education*, Vol. 4, p. 221.

ligious education even when we are attempting to be most modern. We multiply problems of "right living" and attempt to make a curriculum of "life situations," but it becomes, in the hands of most teachers, just so much dead matter. There is danger also in the discussion method when concentrated on the immediate and often trivial situations of present-day life of adolescents. As a mother whose daughter has been taken through a course in Right Living in the church school, remarked,

"It was a deadly bore to my daughter. She read the book through at one sitting and got the idea. Then to go over all those cases built on the same principle for one whole semester was terrible monotony. What I would like my daughter to get at the church school is not how she will use twenty-five cents in change. What I want her to get is a knowledge of great characters, something of the sweep of history, something of the beauty and wonder of life."

The second point mentioned as a basis for creativeness is leisure. "The mind must dwell before it can create," says Miss Wygant. And here again religious educators should take thought, for in many churches, as well as public schools, we are busily engaged in creating activities without thought as to its effect upon the already overcrowded lives of young people. The place which quiet plays is dwelt upon by an educator who conducts a summer camp:

"The rush and distraction of home and school life is put away, and the quiet beauty of life and work out of doors is emphasized—quiet climbs on the mountains, quiet night hikes to enjoy the odors, to listen to the whispering of the wind in the trees, of the rush of water-fall, of the good-night talk of birds—these are all frequent in order that we may gain poise and learn the quieter ways of living and growing."⁶

Then there is fearlessness, the third condition of creativeness. This is more of a problem than most of us have realized. It is not merely a matter of avoiding rude shocks and crude fears. It relates to the total attitude of the child. It cannot come where the old repressive discipline is in force, for it is "perfect love that casteth out fear." The best work

can be done only in an atmosphere of confidence and good will. Harsh command and threat of punishment destroy this atmosphere.

But the plumb-line is dropped deeper still. The network of relationships in personality development is of such delicate nature that any rough gesture is apt to destroy its fine pattern. Francis Froelicher, headmaster of the Avon school in Connecticut, says,

"Fearlessness is fostered by such kindly understanding. It is, however, more surely furthered by the principle of the submersion of personality in objective effort. We have all seen little children sing before an audience, tell a poem that they have made, rejoicing in the expression—that is as it should be. Progressive schools, realizing this need, have provided morning exercises, inter-grade exchange of plans and achievements, dramatic opportunities, realizing the value which each of them has in furthering the elimination of self-consciousness. Yet it is one of the curious inconsistencies of human thinking that in many a school where this wise effort exists to build up a fine training ground for the sinking of personality in objective ends, there still persists daily, many times daily, a demand that a child compare himself with others, his work with other's work, his power with other's power. Everywhere, every time that marks, grades, extraneous rewards such as gold-stars and so on, any personal aggrandizement, are offered, we have clamped down upon the child's consciousness that arch enemy to freedom, self-consciousness. Self-consciousness is the comparison of one's self with others. Wherever a child has been made to think of himself versus his achievement, he has been harmed."⁷

The exposition so far has attempted to give something of the philosophy of the "progressive" movement in education. Now, we shall consider the relation of all this to character education. Certain results flow out very naturally from the main principles of this movement.

In the first place, it is to be expected that "progressive" educators would lay greater stress upon atmosphere in character building than upon specific teaching of righteousness. The indirect rather than the direct method of moral instruction is held to be more fruitful. A teacher in the Francis W. Parker School of San Diego says,

6. Laura B. Garrett, "Camps as Educational Institutions." *Progressive Education*, Vol. 4, p. 219.

7. Francis M. Froelicher, "A Liberality of Spirit." *Progressive Education*, Vol. 4, p. 149.

"Feeling very keenly that spirit means more than system and method, personality of teacher more than practice, and that a *happy atmosphere* is a far more potent force in establishing right conduct than any number of rules and regulations, we are striving to keep these few ideals in mind."⁸

A second element in the character training of "progressive educators" is their emphasis upon social situations. Patty Smith Hill says that in the development of their conduct curriculum in the Horace Mann School at Teachers College, they were careful not to teach habits apart from the social situations that give rise to their formation.⁹ This is in line with the thought of the clearest thinkers in religious education. Hartshorne, in dealing with worship and character, says

"The great problem in the formation of character is not how to cultivate certain specific qualities, such as courage, nor certain specific habits, such as honesty, but how to make all one's acts and attitudes the expression of some self-chosen purpose to which all else in life is subordinate. The essence of character is the organization of purposes and plans."¹⁰

This is the position taken by Dr. George A. Coe.

In 1921 a bulletin was issued by the Progressive Education Association entitled *Progressive Education and Character Building*, in which their great and predominating interest in character training was unequivocally stated.

"The primary function of a progressive school, then, is not to teach arithmetic, nor languages, nor reading and the like, but to have children learn to make, to do, to create, to produce, to study, and to live together cooperatively and sympathetically."

The pamphlet goes on to state how they expect to secure their results. They start with the assumption that moral conduct means shared social relationships and they contend that the old type school where a pupil sits in a fixed seat and for five days a week, thirty-six weeks in the year, stares at the back of the head of the pupil in front of him, is obliged to raise his hand to get permission to leave his

seat, and where giving any aid to a fellow pupil is looked upon as a crime,—they contend that this is poor preparation for democracy or for any high type of morality. They insist that there must be movable furniture, also that the teacher must have a movable type of mind and be able to adjust herself to noise of movement and tongue. And lastly the contention is made that many experiences in moral conduct are necessary. In other words, it is training in moral living that is needed rather than courses of ethics, and this can best be secured by such physical and social means as have been suggested.

One of the greatest points of excellence in the "progressive" technique of character building is the attention that is given to motivation. Psychology has revealed to us in recent years that "our intellect is a mere speck afloat on a sea of feeling." Professor Briggs, in his recent study on the curriculum, has brought forward what he calls emotionalized attitudes as the chief determinants of responses. "Hitherto," he says, "the formal curriculum has been wholly, or almost wholly, composed of intellectual elements; but life is wholly or almost wholly colored by emotions."¹¹

This theory, however, furnishes a confirmation, not a cause of the procedure in the "progressive schools." It was rather by intuition, it would seem, that they moved out into this new field. They recognized that something was wrong in method when children hated school and were only driven along by prizes and penalties. It was their desire to provide stronger motivation that led them to give so much attention to atmosphere and environment, to self-initiated projects, and above all to imagination.

In recent years we have been too much under domination of a certain type of scientific method taken over from the physical sciences, which reduces all method to rigid formalism, forgetting

8. Ethel Dummer Mintzer, *Progressive Education*, Vol. 2, p. 269.

9. *A Conduct Curriculum for the Kindergarten and First Grade*, Scribner (1923).

10. Hugh Hartshorne, *Manual for Training in Worship*, Scribner, 1926, p. 1.

11. Briggs, *Curriculum Problems*, MacMillan, 1926.

what William James pointed out long ago, that great scientific discoveries were as much due to imagination as to careful observation and logical deduction. Feeling the force of this argument, "progressive" educators have sought to bring the beauty, the mystery and the wonder of life into the schoolroom and, on the other hand, they have not hesitated to take the children out of the schoolroom to see some of the great sights in museums and art galleries and in nature. "Progressive" educators believed in surrounding their pupils with all influences that stimulate imagination, in the faith that something would happen—and something did happen. Beautiful flowers of imagination came forth such as this little poem on Spring, written by a fourteen year old girl:

"Sun, Moon, Stars!
Watch me go,
You are the jewels in my bodice
The crystal dawn is my slipper, resting on the
hills,
And my head is veiled with wheeling flocks of
birds,
The people in the valley cannot hear my voice:
But my skirts brush against their hearts
And they hear my laughter in the melting
snows."

Let one read also the beautiful things produced by Mr. Mearns' pupils in the Lincoln School, New York, some of which he has placed in *Creative Youth*, and he will see that this girl is by no means exceptional, but that where youth is placed under a stimulating teacher in an atmosphere of freedom and happiness, it will bring forth gifts of imagination, simple, exquisite, refreshing. Consider also the art work of Cizek's pupils. In his school students are not taught to reproduce with meticulous exactness certain models. In fact they are not taught to copy anything. They are stimulated to bring forth something from within themselves. With materials for work at hand, pupils are given suggestions of things which they might, with stroke of brush or pencil, bring to life.

This surely is not apart from character

training. It is doubtful whether there can be any very great development of character without a large play of imagination. One of the wisest students of modern society has said: "Our distinctively right views and choices are dependent upon imaginative realization of the points of view of other persons. There is, I think, no possibility of being good without living imaginatively, of course in good company."¹² "It is in exerting the imagination that the effort of virtue comes in."¹³

As a fourth major premise in "progressive" character education we would place the principle which is blazoned high on their escutcheon—"The Right is the Onward." "Progressive" schools are frankly experimental. They do not start with a preconceived type of character to which all pupils are expected to conform. They confront pupils with situations in their daily round in school; they try to make the issues clear, and then trust to the judgment of the group. They are not convinced that our present standards of conduct represent the acme of development. They look for something better. They hope to release forces that shall produce a kindlier, more harmonious, and more creative individual than our present system of education is producing. The method in which they trust is a way of freedom and bold adventure. The right, they believe, is not something to be treasured in a golden bowl, but something to be achieved.

For fear that someone, after reading the foregoing, might think that what the author is portraying is a new system of character education, let him repeat that "progressive" education is not a system. If one should ask a thorough-going "progressive" headmaster, "What is your system of character education?", he would doubtless reply, "We do not have any character education," or rather, "Our

¹². Charles Horton Cooley, *Human Nature and the Social Order*, Scribner, p. 386.

¹³. *Ibid.*, p. 306.

whole enterprise is character education." In other words, the ideal in such schools may be stated as:— no character training by means of courses or formal instruction, but character training involved as the very life blood of the school. Instead of attempting to inculcate certain virtues, they seek to provide conditions under which certain types of character will grow.

For example, take the procedure of a school located near Chicago, which has very consciously adopted this ideal for its own. It does not want to produce little prigs, therefore it sets up no rules of conduct and offers no prizes or rewards. It does not want to foster the get-ahead-of-some-one-else spirit, and so it does away with grades and credits, or, if it uses them, it is only as a means of measuring individual progress, never as an incentive to excell someone else. It wants the social motive predominant, so it seeks to have the family spirit prevail, bringing all grades from the first to the twelfth together in common assembly where "family" matters are discussed and decided. It wants its boys and girls to grow up with normal, wholesome attitudes toward each other, and so it believes in co-education, with separation only in such place as will favor frank discussion. Along with this, it provides sex education, but not in the form of a course "where the whole truth is told." Rather, instruction is wisely administered along the way, according to the needs of individuals, and always with the spiritual implications which this type of school believes should accompany "the scientific facts."

Not all "progressive" schools carry out these ideas in the same way or to the same extent, but there is a common ideal which they are all seeking to follow, each school according to its genius and ability.

SUMMARY

If we may attempt a summation of the "progressive" movement as regards char-

acter education, we would say that these educators are of the earnest group which is seeking a new discipline for the individual and society. The old control of command and threat of punishment is giving way.

"Europe, like America, is discarding the traditional idea of discipline through coercion or blind obedience, and is looking for a new technique through which children may be helped to become self-directing personalities using freedom intelligently."

It is not merely a question of interest and of project method. It is a problem of developing a new system of control in place of the old paternalistic and militaristic discipline that finds its last resort in the employment of force. In place of the domination by force, the newer "voice of conscience" says to give every individual a chance to develop an inner control. In place of punishment for those who do not abide by the norm of society, it seeks to substitute *diagnosis*. Seek first for an understanding of the individual, giving to the genius large leeway in working out his original ideas, and, to the sub-normal person, *treatment* such as the doctor gives to his patient.

"Progressive" educators are, of course, not the only ones contending for this new discipline, but they seemingly have taken the lead in working out a process of education to secure it. In this process the work of the teacher is not minimized but greatly exalted. In this undertaking to produce a more finely integrated person, the teacher must enter as a highly skillful guide and friend. What more "religious" conception of the function of the teacher can be found than this given by a "progressive" educator.

"It is the teacher's business to live with the child, as the refreshing shadow of a great rock in a weary land, as a spring of water for a thirsty soul, as an ever-present help in time of trouble, as a lamp in the darkness, as a guide to little feet that stumble, and to little hearts that err; as a loving local Providence winning their affection and loyalty."

14. Sidonie M. Gruenberg, *Progressive Education*, Vol. 4, p. 126.

THE RELIGIOUS EDUCATION OF THE MINISTER

R. W. FRANK*

A PERIOD of reconstruction in general education can scarcely pass without affecting somewhat our theory, if not our practice, of theological education. That the entire field of education is undergoing re-examination, criticism and experimental modification cannot be denied by anyone conversant with educational problems. A recent book by a well-known educator¹ is entitled *What's Wrong With American Education?* and the answer is generously compressed into 379 pages.

The voices which have undertaken to answer this timely question in the past decade are literally legion. They range from Dr. Frank Crane to Professor John Dewey, from Upton Sinclair to George Bernard Shaw, from E. Haldeman-Julius to H. L. Mencken and Bertrand Russell. It is a sterile mind, indeed, which does not have its philosophy of education today, and insist upon being heard, if not heeded. Contradictory demands born of different life interests are constantly made upon the schools and there is no simple, ready-at-hand solution to the problems which emerge in this situation. Upon several points, however, there seems to be fairly general agreement, namely, that "our times are changing as times never changed before"; that "these changes make new demands on education"; and that "our education must greatly change itself in order to meet the new situation."² These are the focal themes about which present educational thought and discussion move.

It would be strange if amid such ferment of thought theological education

should escape criticism. The last vice of religion, as Charles Sylvester Horne so often declared, is the vice of insignificance, and, however defective theological education may appear to the educational theorist, it has not sunk to the level where it is too unimportant to deserve condemnation; it is not awaiting an educational inquest. As a matter of fact, critical thought about this problem has brought forth a considerable body of literature, and we who are engaged in theological education are not unaware of its existence or import.

The well-known fact that we learn little from people who agree with us but a great deal from those who differ from us makes a short review of these criticisms desirable. The most familiar judgment upon us is that our devotion to traditional materials and procedures has blinded us to the demands of the present exigencies. Seminaries are "so Bible-centered and Palestine-rooted, that they cannot face a living present," sharply asserts a prominent educator³ whose genuine interest in religion cannot be gainsaid. A sane and judicious professor of theology writes, "Our theological teachers recognize their responsibility for research in the field of religion, but hitherto their main energies have been devoted to the history and criticism of the past. They have not as yet to any considerable extent made the living Church the subject of their critical inquiry."⁴ We are not asked, be it noted, to choose between the purely traditional and the wholly utilitarian in theological education, but rather to discover what traditional elements have functional value for life today.

A second charge is that theological

*On October 27, 1927, Dr. Frank was inaugurated as Professor of Religious Education and Sociology in McCormick Theological Seminary. He used this paper as his inaugural address.

1. Snedden, D.

2. Kilpatrick, W. H., *Education for a Changing Civilization*, p. 4.

3. Starbuck, E. D., in *Religious Education*, May, 1927, p. 452.

4. Brown, W. A., *The Church in America*, p. 307.

seminaries are too cloistered, too remote from the streams of contemporary life and thought. "Until quite recently they have been—as a group they still are—our most conspicuous examples of splendid isolation," declares the director of an extensive survey of theological education in America.⁵ But isolation is not synonymous with insulation, and proximity to university buildings does not always insure the most wholesome commerce with the streams of current thought. Moreover, the larger cities of our land are steadily becoming centers of theological training. In Chicago and its immediate vicinity there are thirteen theological seminaries, which circumstance entitles it to be called, at least from the numerical standpoint, the theological center of the world. Now, while to be in a city is not necessarily to be of it, one must have become extremely callous not to feel and respond to the pulsing tides of life in a large metropolitan area. Obviously the seminary in the city has a rich and varied laboratory of which it may avail itself if it chooses.

Again, many seminaries are declared to foster sectarianism. They were established to interpret the particular genius of their denominations, but in so doing have widened rather than closed the breaches among denominations. Surely, affirms one, we ought to "look to the seminaries . . . for leadership in finding the answer to the Master's prayer that 'they all may be one.'"⁶ This is a serious charge, if true, and seminaries do well to engage in self-examination to discover whether in the zeal of denominationalism they have forgotten the weightier matters of the law. And while the Master's prayer that "they all may be one" does not imply that we should all be alike, it does suggest that a cooperative fellowship based upon the unity of the spirit is the realization of a divine purpose.

Certainly that is an inadequate training which leads a young minister to identify Christianity with the particular form of religion represented in his own denomination.

That freedom of inquiry is restricted in the interest of truth which must be accepted on authority is the accusation of scientifically minded critics. This may be the case with some timid institutions which are afraid to "throw open their windows and let the northwest wind of science blow through." But "the intellectual atmosphere is changing. The defensive and polemic attitude is giving place to the investigative." Loyalty to truth looks forward as well as backward, and the quest for the truth not yet discovered is an obligation as binding upon the morally sincere and the intellectually honest as is the maintenance of truth received from the past. The seminaries are coming to share the faith of the scientist that the way of human discovery is also a way of divine revelation and that we may learn of God by patient research as well as by mystic intuition.

Finally, one of the severest strictures upon us is that which questions our educational standards. "Many seminaries could not now properly be referred to as educational institutions," we are told.⁷ We may console ourselves, somewhat, by the finding that a good half of the theological students in the United States are in seminaries which maintain accepted educational norms. But the situation which permits such an accusation to be made at all is deplorable. Any institution which offers to prepare men for that most difficult and exacting of high professions, the Christian ministry, must keep a vigilant watch over its standard of work else it may forfeit its educational integrity. Preparation for an efficient ministry cannot be given where inferior standards obtain.

5. Kelly, R. L., *The Journal of Religion*, 1924, Vol. 4, p. 22.

6. Kelly, R. L., *The Journal of Religion*, 1924, Vol. 4, p. 22.

7. Burton, E. D., *Christianity in the Modern World*, p. 107.

8. Kelly, R. L., *Theological Education in America*, p. 220.

There are other criticisms, but these are the principal ones. They are severe, but not more so than those directed at universities, colleges, and public schools. This should not ease our consciences, however, but spur us on to a re-examination of our work. By cooperating with the spirit of the age which calls for reconstruction in education we may make the religious education of the minister both more genuinely religious and more effectually educative.

Although seminaries have been weighed in the balance they have not been found wanting in every respect. We have not succumbed to some of the maladies which afflict higher education in other fields. For instance, there is no seminary, to my knowledge, which could be described as "a little school attached to a vast stadium." Outside activities have multiplied with us but the side show has not yet devoured the circus. Again, we do not suffer from the congestion of large numbers, and so are escaping the evils of mass education. *Fordismus*, as the Germans call it, has not overtaken the theological seminaries. In consequence of small numbers, professors and students enjoy more than merely formal, academic contacts. They know each other as persons. One of the most formative factors in moral and religious education is the intimate face-to-face relations of professor and student—an old-fashioned educational method which compensates for many other deficiencies. Mark Hopkins on one end of a log with a student on the other end is still a good educational formula which research confirms rather than renders obsolete. Furthermore, it is heartening to know that the quality of men entering the ministry seems on the whole to be improving. "An investigation based on all the data available justifies the statement that the number of well-trained college men entering the seminaries is on the increase, as is the number of men receiving the B. D.

and other higher degrees."⁹ It is also encouraging that church leaders less and less expect the impossible of seminaries. We cannot transmute leaden ore into gold metal; we cannot make strong leaders out of little men. The seminaries are not responsible for the breed of men that enter their doors. "They cannot send out a Paul when they are entrusted with a Demas."¹⁰

What are the demands which our changing times make upon education in general and theological education in particular?

First of all, education must dare to be experimental. However effective the schools of the past may have been, new situations require new adjustments. A platonic denial of the reality of change may afford a philosophic refuge for the tender minded, but this will serve at most for a brief season. The hard facts of the growth of scientific knowledge, the industrialization of the masses, the steady urbanization of population, the spread of democracy accompanied by the rise of ethnocentric nationalisms will eventually have their innings. To refuse to change the educational practice of today because of the validity of the schools of yesterday is to assume the amusing if not pathetic role of the medieval obstructionist who dismissed Galileo's assertion that there were spots on the sun, with the statement, "I have read Aristotle through three times and nowhere does he mention spots on the sun. You may be assured that there are no such." The names of Dewey, Montessori, and Wirt, of the Gary, Dalton, and Winnetka plans, are indications of the thoroughly experimental character of present-day public education.

In the second place, education needs to be brought close to life. Abraham Lincoln was wont to say that government periodically needs a bath of the people.

9. Kelly, R. L., *Journal of Religion*, Vol. 4, p. 19.

10. Mathews, S., *Biblical World*, Vol. 47, p. 83.

Education likewise needs periodically to be immersed in the life of people. It is a part of the original depravity of social institutions that they tend to become ends in themselves. Educational institutions are not exceptions to this Calvinistic principle of drift. Their peril is that they become split off from the stream of contemporary life and engrossed in what is merely formal as over against what is really vital. Their privilege is, by special attention to the conditions of growth, to foster and cultivate maturing persons so that they become progressively socialized. Schools are not a refuge from or a substitute for life, but a way into a more abundant and effective life.

In the effort to bridge the gap between education and life, the necessity of facing concrete situations, of working at living, unsolved problems, becomes apparent. Life does not come to meet us logically organized or methodically arranged like a professor's lectures. It comes largely unorganized in the form of puzzling problems and of taxing situations, of pleasant duties and unexpected changes, of recurring routine and upsetting crises. And not the least valuable of human assets is the power of adaptation, the capacity to face novel and problematical situations and work one's way through them with a maximum of flexibility and intelligent adjustment and a minimum of fixity and fumbling.

Man is born unto problems as the sparks fly upward, and that would be a stupid educational procedure which would omit training young life to meet and work at real living problems intelligently and skilfully. "What is important," says John Dewey, "is that the mind should be sensitive to problems and skilled in methods of attack and solution."¹¹ How such sensitivity and skill are to be achieved is perhaps suggested by Professor William Heard Kilpatrick when he says, "For teachers and pupils

to work together at unsolved problems is apparently the most educative of all school endeavors."¹² The project lesson, field work, and the supervision of activities represent the response of public education to this demand that students not only learn the ready made solutions to the problems of the past but also master effective methods of attack upon the pressing, unsolved problems of the present.

In the fourth place, even a cursory acquaintance with the educational literature of today reveals a wide and growing demand that character education be made a specific aim of public education. The conviction is growing among us that the three R's are not enough to equip one to live effectively in a democracy; that unless to the three R's of reading, writing, and arithmetic we add a fourth R, namely righteousness, our private citizens will not only not be safe for democracy but our particular brand of democracy will not be safe for the world.

The business of character education was cared for in an earlier day incidentally but adequately by the home, neighborhood, and community. The schools were necessary only to teach literacy. "When I was a boy," said a New England college president recently, "I went to school three or four months out of the year. The rest of the time I stayed at home and got my education." This sounds like a paradox to us, but is an accurate description of affairs then. The character forming factors in one's education were to be found in the home and community, in personal and intimate association with parents, playmates, friends, and neighbors. These are by no means negligible factors now. But the diminishing influence of the modern home, and the more impersonal character of neighborhoods and communities, cast a new burden upon public education. Schools have already begun to take seriously and

11. *How We Think*, p. 78.

12. *Education for a Changing Civilization*, p. 127.

scientifically the task of character education, and cautious students are talking about a science of character formation.

What has all this to do with the religious education of the minister? Theological seminaries are not public schools but professional schools. They are creatures of the church, not of the state. They train graduate students, not children. Their function is specialized preparation for a particular vocation, not general training for citizenship. Nevertheless, theological seminaries are set in the midst of the same changing social order as other schools; the stress and strain of readjustment to this changing order is a part of the experience of the church at large; and insofar as seminaries aim to prepare men for an efficient ministry in the present-day church, they must read the signs of the times aright and shape their training accordingly. The trends in general education give us some clues to desirable readjustments in the religious education of the minister.

It is assumed that the seminaries are instruments of the church of Christ. Their fundamental purpose is to train men for a great vocation of which the church is the organized expression. As professional schools they must always have in mind the constituencies which they were designed to serve and the Master who has called them into this service. The fundamental task of the seminaries, therefore, would seem to be the development of an effective Christian leadership which will be at the head of the churches. The training which they provide must prepare men to discharge skilfully the functions of the churches in their effort to evangelize mankind in the name of Jesus.

In the light of the total situation, then, what seem to be the principal adjustments which the church and the changing times may reasonably expect of the theological seminary? Some of these adjustments many seminaries are in the process

of making; all of them are receiving earnest and thoughtful consideration.

For one thing, the seminaries might well assume a more deliberately experimental attitude towards their curriculum and educational procedure. There are three attitudes which the personnel of institutions are wont to assume toward their activities. One is that of the traditionalist who is inclined to regard the procedure of the past as binding and regulative for all present and future activity; a second is that of the faddist who is so enamored of every new proposal that he forthwith forsakes all that he hath and goes in pursuit of the latest vagary; a third is that of the experimentalist whose position is thoroughly scriptural in that he believes one should "Prove all things; hold fast that which is good." Institutions disintegrate under the control of the faddist; they may lose touch with life and become obsolete under the sway of the traditionalist; they can become increasingly effective under the guidance of the experimentalist.

The essence of the experimental attitude is that it is inductive. It checks up on the results of the processes under observation. It holds that "By their fruits ye shall know them." Institutions are gradually coming to be controlled by this experimental attitude. Once upon a time we took our institutions upon faith and tradition; now we are taking them more and more on statistics and "the disposition to judge institutions by their consequences for life" is on the increase. Its spread to the agencies for theological education cannot but make for wholesome improvement.

The adoption of such an attitude will deliver us from the inertia of the traditionalist and the flightiness of the faddist. The clamor for changes in seminary training is waxing stronger. The danger is that we meet it with a rigid resistance on the one hand or an easy responsiveness on the other. In either case the re-

sulting adjustment probably will not make for increased effectiveness. But carefully to weigh and evaluate our present materials and methods with reference to their outcomes in the dispositions and abilities, in the vision and skill of our students, is to substitute tested knowledge for blind routine and random guesswork. The experimental attitude in theological education will save us from casting out the old merely because it has about it the aroma of the past, and, what is equally important, it will save us from embracing the new just because it was hatched this morning.

A second reasonable demand upon the seminaries is that they keep close to the life of the churches. Founded and maintained to train Christian ministers, they should specialize in the technique for the production of effective religious leadership. This, it would seem, cannot be done by adherence to any fixed type of training. In so far as the Christian life and its institutional expression vary from age to age, so training for Christian leadership must be continuously reconstructed.

Keeping up with life and its manifold changes is the perennial problem of educational institutions. Their tendency is to abscond from the solid realities of their day and age, for which they compensate by excessive absorption in the past. They need to be brought close to the life out of which they came and for which they were created. Like the mythical Antaeus, they are mighty and can successfully wrestle with a Hercules so long as they keep their feet on solid earth, but they grow weaker and weaker when they lose touch with substantial realities until at last they are no more than lifeless forms.

In educational circles the movement toward "specific objectives" is an attempt to keep the feet of the schools on the ground. "The controlling purposes of education," writes Professor Franklin Bobbitt, "have not been sufficiently par-

ticularized. We have aimed at a vague culture, an ill-defined discipline, a nebulous harmonious development of the individual, an indefinite moral character-building, an unparticularized social efficiency, or, often enough nothing more than escape from a life of work. . . . But the era of contentment with large, undefined purposes is rapidly passing. An age of science is demanding exactness and particularity."¹³

How can we particularize our objectives in the religious education of the minister? one may ask. A tool for this purpose of securing definite educational objectives has been devised in what is called "job analysis" or "activity analysis."¹⁴ As the name suggests, the method consists of a careful and detailed analysis of the activities involved in the performance of jobs in the industries and business. Its application to the professions and professional training has already begun. Its extension to theological education seems desirable. What are the chief and recurring tasks of religious leadership today? Would not a series of studies of the activities of successful ministers and effective churches in the city and in the country, in the suburbs and the slums, at home and abroad, provide the raw materials for reshaping objectives and procedure of theological education?

The book of Acts is a bit of job analysis centuries old. It is our most reliable source of information about the typical activities of those first Christian leaders. We need a new book of Acts, not of the apostles of the early church, to be sure, but a book of Acts of the apostles of the contemporary church at work in their parishes. The daily and annual round of duties and problems of the rural minister, of the village and city pastor, of the directors of religious education and heads of neighborhood houses, of home and foreign missionaries, these and these

13. *The Curriculum*, p. 41.

14. Charters, W. W., *Curriculum Construction*. Also *Journal of Educational Research*, Oct., 1924, articles by W. W. Charters and F. Bobbitt.

alone will reveal those typical activities in which religious leaders must be proficient. No special revelation will vouchsafe this information unto us. But careful and persistent investigation will.

There are doubtless many activities for which the seminary cannot prepare the student. These will have to be learned on the field, by trial and error, by prayer and fasting. A theological education should not be expected to relieve a man from the necessity of further learning. But some activities will be found to be typical and of crucial importance for the great majority of religious leaders. For these all our candidates for ordination should be trained. Certain other activities will be peculiar to specialized fields of work within the ministry. Differentiation has taken place in our vocation, and the missionary, the rural pastor, the man whose work is in the congested areas of our great cities, the religious educator, the head resident of the neighborhood house, each will require specialized training if the burden of his many blunders is not to be cast on the first institution he happens to serve.

All religious leaders will need a thorough grounding in the cultural backgrounds and message of the Christian religion, in its historical development, its philosophical and theological implications. These are the irreducible minimum of their training. But beyond this basic education a particularized training is desirable which will send men forth capable, not only of understanding and uttering the divine message, but of institutionalizing it as a transforming and redemptive power in religious groups.

The third demand upon the seminaries grows out of the second—is indeed an inseparable part of it—namely, that laboratory practice should be an integral part of every minister's preparation for his life work. This demand is voiced in many quarters. A prominent pastor goes so far as to assert that the entire experience of the student in the seminary should

be organized about the problems of contemporary religion. His professional training should teach him "how to attack, scientifically, the definite situations and problems which he must meet as a religious leader."¹⁵ A theological professor writes, "The medical student, through laboratory, clinic and operations upon animals, is helped to relate his growing knowledge of medicine to its skilful use. And upon graduation he is obliged to spend two or three years in the practice of his profession under expert guidance and supervision in some great hospital. . . . Why, then, should the young minister—physician of souls—be permitted to muddle through the first years of his ministry with no adequate previous experience and altogether without expert guidance."¹⁶ A Harvard professor of social ethics advocates a year of clinical work in hospitals for theological students under the direction of their professors. Both, he thinks, need to deal with those who are broken in body and bruised in mind and thereby discover the restorative power of religion on body and spirit.¹⁷ On every hand we are reminded that professional schools not only require practice work for graduation but increasingly make it the basis of many classroom lectures and discussions.

After all, the principle involved in this is nothing new or revolutionary in theological education. Before theological seminaries developed in this country ministerial candidates were accustomed to go into residence in the families of eminent divines and prepare themselves for religious leadership under the immediate direction and supervision of a proficient pastor and preacher. They "learned by doing" in actual parish situations, under the guidance of an expert. Dr. Joseph Bellamy of Bethlehem, Connecticut, was

15. Nixon, J. W., *The Christian Work*, Jan. 2, 9 and 16, 1926, "Theological Education at the Cross Roads."

16. Swift, A. L., Jr., *School and Society*, Vol. 21, p. 459.

17. Cabot, R. C., *The Survey*, December 1, 1927, p. 275f., "Adventures in the Borderland of Ethics."

the first to undertake such work about the middle of the eighteenth century and he boasted of having had under his care more than sixty students during his long and successful ministry. Dr. Nathaniel Emmons is said to have prepared more than a hundred students for ordination.¹⁸ In fact, does not this principle of learning by doing go back to Jesus himself, who trained the twelve disciples, not by formal lectures, but by instruction and practice growing out of the life situations and problem cases which came to him?

Twenty years ago William Graham Sumner, that trenchant critic of his own culture, wrote concerning university education, "Our faith in the power of book learning is excessive and unfounded. It is a superstition of the age."¹⁹ It is still a superstition of most professional schools. The antidote, however, does not consist in the counsel to jump out of the frying pan into the fire, in this case to forsake the library for the laboratory. Rather does it lie in integrating theory and practice, the library and the laboratory, so that knowledge is joined to skill and intelligence to practice. Seminaries are under a moral obligation to provide their students not only with ideas about their work but skill in their work; they are bound not only to tell them what they ought to do, but to help them master the technique of doing it. It is unethical to send men into the ministry whose religious education has gone no farther than the boundaries of a book.

Few men graduate from any seminary today without having had some practical experience. It is acquired, however, as a result of the economic penury of the student rather than the educational policy of the seminary. In some cases such practical work is a handicap and acts as a serious drain upon the time and energy of the student. In that event it should be definitely limited in amount. In the

majority of cases, however, it might be made of the highest educational value to the student if conducted under the joint supervision of the faculty and the institution which is served. Theoretically we all regard such work as a part of the student's training, corresponding to the work of the medical student in the clinic. In practice, however, the training is usually incidental to the remuneration received and the latter is too often regarded as the one excuse for investing one's time in such non-academic pursuits.

It is a deeply-rooted conviction with me that the church will retain her ancient position of spiritual leadership only in so far as her men are men of training as well as of learning, men of consummate skill as well as of sound scholarship.

Finally, the life of the seminary should foster the growth of Christian character and the Christian graces in each student who comes under its influence. These elements cannot be taken for granted; neither can they be assumed to develop as the inevitable outcome of three years domicile in a theological seminary. Character, we have come to know, is a resultant. It is not a biological trait with which we are born; it certainly is not a quantum which can be given us in a course of study; it is a tissue of habits and attitudes which we, in part, weave.

In the main the fundamental patterns of one's character have been formed before graduate study begins. Yet we must not underestimate the plasticity of even graduate students. The period of professional training is of crucial significance because the organization of personality is going on with reference to one's life work, and the moral destiny of most of us is determined by our work,—by what we do, why we do it, and how we do it. It is in this period that vocational ideals, professional mind-sets, controlling motives, and dominant loyalties are formed or at least initiated. In the development of Christian leaders these are factors of primary importance.

18. Monroe, *Cyclopedia of Education*, art. on "Theological Education," by W. A. Brown.

19. Sumner, W. G., *Folkways*, p. 629.

We have, as yet, no synthetic substitute for high moral character. Science, no doubt, has many wonders "tucked up her sleeve" which she will bring forth for our amazement in the next generation. But we need not expect that she will create such a substitute. Religion, however, and particularly the Christian religion, has demonstrated its creative moral power as a character forming force throughout nineteen centuries of history.

The religious education of the minister is perilously incomplete, therefore, until he has experienced the Christian religion, not merely as a body of doctrine to be believed, or as a complex of problems to be solved, or as a series of activities to be performed, but as an unfailing spiritual power which redeems and inspires him for adventurous moral living. He can and will experience this power in a seminary to the degree that all members of

such a religious group are seeking to walk in Jesus' way of life, are coming to have the mind of their Master, are increasingly controlled by his spirit of love, service, and good will.

The religious life of many seminaries is of that genuine and wholesome kind which creates in students a growing capacity for fellowship with God and with all manner of men. Perhaps the largest contribution we can make to the extension of the Kingdom of God on earth is to lead men into touch with this character-releasing power. Without it, Christian leaders will lack that dynamic quality for which professional training and equipment, however excellent, cannot compensate. With it, they will grow in those "charities of heart, sincerities of thought, and graces of habit which are likely to lead them, throughout life, to prefer openness to affectation, realities to shadows, and beauty to corruption."

THE CHARACTER EDUCATION INQUIRY, TEACHERS COLLEGE, COLUMBIA UNIVERSITY*

HUGH HARTSHORNE AND MARK A. MAY

ORIGIN AND ADMINISTRATION

IN 1924 Teachers College was asked by the Institute of Social and Religious Research to undertake a basic study of character education. For some years the Religious Education Association had been endeavoring to secure funds for such an inquiry and had requested the assistance of the Institute. Other agencies also were interested in securing aid for similar projects, and so the Institute, after conference with leaders of the several groups concerned, requested Teachers College to undertake the work.

Dr. Thorndike's co-operation was enlisted and the Inquiry was placed in the Division of Psychology of the Institute

of Educational Research, of which he is the head, and Dr. Mark A. May of Syracuse University and Dr. Hugh Hartshorne, then of the University of Southern California, were asked to serve as the investigators in charge of the study. At first planned for three years, the term was subsequently extended for two years, to end in 1929.

An informal group of advisers was appointed to co-operate with the college in the way of general suggestion and advice. These advisers meet with the Dean and the investigators once or twice a year.

The membership of this committee has been as follows: the late President Ernest D. Burton, Dr. Otis W. Caldwell of Lincoln School, Dr. George A. Coe, recently retired from his professorship at

*From an address by Dr. Hartshorne at the Chicago Convention of the Religious Education Association, 1927.

Teachers College, Professor Harrison Elliott of Union Theological Seminary, Dr. Mary Ely Lyman, formerly of Vassar College; Mr. Galen M. Fisher, Executive Secretary of the Institute of Social and Religious Research, Dr. E. Morris Fergusson, Dr. Paul Monroe of Teachers College, Dr. E. L. Thorndike, also of the College, and Dr. Luther A. Weigle of Yale Divinity School.

PURPOSE AND SCOPE

The wisdom of the Institute in requesting a *basic* research was at once apparent to the investigators and their advisers. The large number of organizations and programs competing for children's time and the funds of potential supporters, the great variety of theory and practice shown by schools and agencies, the rapidly growing number of modes of approach to the study of character growth, the deluge of material on character and its formation, all pointed to the necessity of fundamental investigations into the nature of character and ways of measuring the products of character education. Without tests and techniques for determining objectively the relative value of current or experimentally devised methods for improving character, both religious and secular education are almost helpless in the presence of the greatest burden that has ever been placed on their shoulders. Functioning *in loco parentis* as never before, the church and day school are obliged to deal on an enormous scale with problems of character formation that in former days were handled chiefly in the home or small community. To subject a million pupils to a definite plan of moral training is a far more dangerous as well as a far more significant adventure than to try out this same plan in a single family of three or more children. Standardization of method imposes upon the users the heavy responsibility of knowing with some certainty the actual effects of the method used.

In the raw beginnings of this sort of

research, the Character Education Inquiry has found it advisable to deal with the products of character education in a somewhat piecemeal fashion. It is not assumed that *character* is the sum of these products, but for present purposes useful *knowledge* of character is derived from our *knowledge* of these parts and their inter-relations. With this in mind, the immediate objects of study have been classified as follows:

- I. Knowledge of standards and of the social facts essential to self directed social adjustment.
- II. Attitudes, ideals, motives, interests and inhibitions.
- III. Habits of conduct in social situations.
- IV. The relation of these factors to one another and to social-self-integration.

In order to measure these aspects of character numerous objective tests and techniques have been devised and applied to large numbers of children. These tests and techniques are in process of standardization and such as are found to have satisfactory reliability and to give results that correspond to what may be found out by the more difficult methods of case study will be retained and made available later for general use.

METHODS OF SECURING DATA

The tests so far experimented with include several under each of the first three classes listed. Under the first section is a battery of moral knowledge tests for measuring such matters as grasp of moral principles, command of social-ethical vocabulary, ability to foresee and evaluate the consequences of conduct, recognition of anti-social acts, common social duties and the finer points of socialized behavior, knowledge of the causal antecedents of typical events, such as sickness, poverty, success. These have already been discussed at length in articles five to ten listed below and need not be further illustrated here.

Under the second section are included both paper and pencil tests similar to those of section one and also performance tests. Attitudes toward deception are measured by methods described in article three, listed below. The *amount* of the attitude favoring deception of a specific kind is supposed to be indicated by the *amount* of resistance that will be overcome in order to deceive, just as the velocity of a bullet may be measured by the distance it will penetrate a block of wood or metal.

The amounts of other drives are also being measured in other ways, as by the length of time a child will spend on a certain activity as compared with some other when he has his choice between them. His capacity to stop a drive once started is also a matter of interest and is being measured in a variety of situations under various motives and with reference to several types of behavior. Illustrations are: letting an interesting looking puzzle alone when to meddle with it would be unfair to others, letting candy alone, when to eat it would be annoying to others and interfere with one's own work, keeping a straight face when stimulated to laugh, ignoring distracting pictures and stories while doing one's work, keeping quiet when there is every temptation to make a noise, and many others. Finally, under this section, are devices for measuring a child's mastery motive and school routine motive.

Under the third section, two major and contrasted types of conduct have been studied, deception and cooperative helpfulness. Twenty odd deception tests have been widely used covering situations in classroom, at home, in parlor games and in athletic contests, in which the pupil exhibits his tendency to deceive either his teacher or his playmates in certain specific ways, and so gain some advantage for himself to which he is not rightfully entitled.

Cooperative behavior is measured mostly in classroom situations but in nu-

merous ways involving varying amounts of self-sacrifice and varying types of objects, from one's own classmates to children in far away schools, or just children in trouble, as in Red Cross work.

TYPES OF PROBLEMS

The data thus collected are used in attacking several types of problems.

1. First, of course, is the building of validated and standardized techniques by which individual and group conduct can be diagnosed and predicted.

2. Effort is made to discover the causes of such behavior as is found among normal children. Studies of this sort lead into the relation of the behavior in question to intelligence, age, sex, home background, school influence and the like. The isolation of causes is the first step both for individual treatment and school planning.

3. Light is thrown on many psychological problems for which data have not been heretofore available. Is there such a thing as a moral trait, like honesty or its opposite? Or are behavior tendencies specific habits formed in response to specific needs and situations? Do deceptive and cooperative tendencies scale the way intelligence scales so that if a person is found doing one kind of thing it may be safely predicted that he will do a whole series of other things lower on the scale? If, for example, he will give up some cherished possession for a child in no great need can he also be counted on to help out in emergencies? Are character tendencies inherited as much as is intelligence and if so to what extent can original limitations be removed by education? Here, again, our educational procedures will depend on how such questions are answered.

4. A third set of problems grows out of the fact that hundreds of millions of dollars are spent annually on various methods of moral and religious education without adequate knowledge of the products of this education. Does it secure

the results claimed? Is more harm than good done? Which of the many plans and programs is actually getting results in character? To what exact procedures are these results due?

Such studies as have been made point unmistakably to the existence of unwarranted confidence in certain widespread practices of public and Sunday schools and organizations for the use of leisure or for moral education. The effects on the characters of children of all our devices are in crying need of careful study, particularly today, when most of the moral education the children get is either through accidental contact with raw community life or through these organizations outside the home.

5. Finally, it is of critical importance that controlled experiments be conducted in character education under such guidance as may be found in the knowledge of social theory, ideals for human development, and existing understanding of psychological laws, and with such constant evaluation as may be afforded by the measurements of the results of each experiment. The Inquiry is not equipped to undertake such experiments but it is hoping to make some contribution toward the understanding of what experiments can profitably be undertaken, what results may be expected, and what results actually are achieved.

PUBLICATIONS

Articles descriptive of certain phases of the work of the Inquiry are published from time to time. The following had appeared up to May 1st, 1927:

1. The Present Status of the Will-Temperamental Tests.¹

The Journal of Applied Psychology, IX, 1, March, 1925.

2. Objective Methods of Measuring Character.²

The Pedagogical Seminary, XXXII, 1, March, 1925.

3. First Steps toward a Scale for Measuring Attitudes.²

Journal of Educational Psychology, XVII, March, 1926.

4. Personality and Character Tests (1920-1925).^{2*}

The Psychological Bulletin, XXIII, 7, July, 1926.

5. Testing the Knowledge of Right and Wrong.^{3†}

Religious Education, XXI, 1, February, 1926.

6. Testing the Knowledge of Right and Wrong—Second article.³

Religious Education, XXI, 2, April 1926.

7. Testing the Knowledge of Right and Wrong—Third article.⁴

Religious Education, XXI, 4, August, 1926.

8. Testing the Knowledge of Right and Wrong—Fourth article.⁴

Religious Education, XXI, 5, October, 1926.

9. Testing the Knowledge of Right and Wrong—Fifth article.²

The Relation of Standards to Behavior in Individuals.

Religious Education, XXI, 6, December, 1926.

10. Testing the Knowledge of Right and Wrong—Sixth article.³

Group Standards and Conduct. Religious Education, XXII, 5, May, 1927.

The report of the Inquiry will be published as prepared in two or more volumes, of which the first, on the study of deception, will probably appear in February of 1928.

All communications should be addressed to the Character Education Inquiry, Box 180, Teachers College, 525 West 120th Street, New York City.

*A subsequent bibliography for the year 1926 appeared in *The Psychological Bulletin* for July, 1927.—Editor.

†These six articles have been reprinted as a monograph and may be procured from the Religious Education Association at 75 cents.

1. May, M. A.

2. May and Hartshorne.

3. Hartshorne and May.

4. Hartshorne, May et al.

A SURVEY OF RECENT TENDENCIES IN ADULT EDUCATION IN THE UNITED STATES AND THEIR SIGNIFICANCE FOR RELIGIOUS EDUCATION

J. M. ARTMAN AND J. A. JACOBS*

DURING the last few months an exceptionally large number of pamphlets, special articles, and books dealing with adult education in the United States have come to the editorial secretary's desk. He has asked the writers of this article to survey the field. One group of these books contains the results of a nation-wide survey¹ of agencies at work in the field of adult education, and attempts to describe and evaluate their methods, objectives, and achievements. Another group, by various authors² attempts to set forth the philosophy or educational theory of adult education. A survey of this literature convinces one that it is an expression of a significant educational movement which is rapidly coming to the fore in American life.

I

REASONS FOR THE NEW MOVEMENT

Why this nation-wide awakening of interest in this particular kind of education? Does it represent the birth of a new educational theory or practice? Obviously, the idea of adult education is not new either in America or in contemporary nations. Historically, there has not been a significant civilization that has not had a rather well defined tradition of adult education. Call the roll of the Hebrew, Greek, Roman educational systems. Although adult education was largely a class or caste matter, it was, not only in objective and method, but in actual achievement, often

comparable, if not superior, to the best movements of the present. It cannot, therefore, be the novelty of newness that has caused the recent spirited discussion of the subject in the United States.

Among the many causes for the movement, the following have played a prominent part (a) a desire to make literate the large number of illiterates; to Americanize our "foreign element"; (b) a growing conviction on the part of the more critically minded educators that literacy without discrimination, the ability to analyze and make individual choices, is fruitless; (c) a frank self-criticism by leaders in educational institutions, coupled with an earnest desire to become more intelligently effective in their endeavors; (d) increasing confidence in the theory that the adult is educable; (e) the growing influence of the doctrines of John Dewey and his school of educational theorists; (f) the obvious fact that we have gradually come into a scientific age, and that ideas, standards, methods once adequate are no longer sufficient for us. We shall elaborate each of these causes:

(a) A part of the spectacular aspect of adult education had its origin during the World War when draft boards uncovered an alarming number of illiterates. Closely allied with these were the large groups of foreigners who were often both illiterate and unresponsive to the hysterical patriotism of the time. These undesirables must be uplifted! The war hysteria set going a nationwide program of Americanization. Advocates of this method were certain that if illiterates could be made literate and un-Americans made to accept "our" version of Ameri-

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1. The Carnegie Corporation Survey books, American Library Association studies, etc.

2. *Adult Education* by J. K. Hart; *The Meaning of a Liberal Education* by E. E. Martin, etc.

canism, problems of state would nearly be solved. But with the waning of the war hysteria the movement began to lose momentum. Only reverberations here and there now exist in the form of Americanization programs. Regardless of the weakness of the method, the movement had called the attention of the public to a vulnerable spot in national life—the lack of adult education.

The apparent failure of the Americanization movement to carry on its program in postwar days was probably due largely to the fact that adult education, when based on compulsion, suppression, coercion, can never succeed. Many are coming to see that while in intention we were educating for democracy, we were in practice using an educational theory and method which autocrats have always used.

(b) While many were gravely concerned about the degree of illiteracy and un-Americanism extant, a few of the more thoughtful among laymen and educators were more concerned about the glaring failures of Americans who seemed utterly incapable of practicing discrimination either in personal or civic affairs.³ Herd-mindedness seemed to be altogether too common a characteristic! What good, they argued, would it do to make literate a mass of folk to read the tabloid⁴ press, the half-baked fiction and advertisements, or to attend prize fights? Because of the inertia of our citizens our boasted democracy was only such in name:—school systems often strangled by politicians and reduced to mere recruiting stations for the party in power; crime waves, with crimes of every type apparently on the increase; tabloid newspapers and magazines, with "true stories" and superficial fiction the best sellers; waning interest, if not avowed pessimism, in the use of the ballot as a means of bringing about better government; mob opinion often swaying the college graduate as

easily as the man in the street; traditional and creedal religion that has lost most of its vital appeal; every great idea or interest so "organized" that its free spirit and prophetic voices were largely subordinated to machinery; prize fights, beauty contests, flag-pole sitting, air derbies, greyhound racing; press, movies, radio largely given over to the making and dissemination of propaganda; herd-mindedness, and often all too little of the constructively critical and analytical⁵ qualities, even in the best educational institutions.

Over against this more discouraging aspect of national life the idea became prevalent that education was primarily a means of making better wages, of getting ready for a profession, "uplifting the ignorant," that it was "materialistic and utilitarian" rather than "liberating, enlivening, enlightening."

(c) Many schools, churches, clubs, libraries, and other educational agencies, viewing some of the unanswerable criticisms against their past achievements or present utilitarian objectives, have begun to express a desire to become more creative. They welcome the most searching criticisms of their objectives and methods. The frank recognition of their own failures and the open-minded quest for more intelligent administration of their trust is one of the healthiest signs in modern education.

Notable among this group is the American Library Association, which appointed special research committees to make exhaustive studies of personnel, methods, objectives, and accomplishments of the various libraries. These studies, and the continuing bodies which followed them, are concerned with the recruitment and training of librarians who are equal to and responsive to the changes which are taking place in our national life; who are capable of making public libraries actual rather than merely nominal "universities

3. E. D. Martin, *The Meaning of a Liberal Education*.

4. N. Pfeffer, *New Schools for Older Students*.

5. J. K. Hart, *Adult Education*.

of the people" and, at the same time, agencies for the finest type of recreation and for inculcating desirable reading habits; and who seek to bring about the inauguration of decent library facilities for the fifty per cent of our people now outside public library service areas. Provision of facilities and encouragement for continuing education through "reading with a purpose," and the supplying of books and professional service for all community agencies concerned with the diffusion of knowledge, have been established as ideals to be pursued by all libraries.

In many other outstanding institutions or organizations there has been the most ruthless sort of self-criticism, introspection, and attempt at more adequate adjustment to a changing social world. In many cases the criticism and constructive idealism have not been able to make great headway against regimentation, formalism, and unscientific attitudes now extant, but one hopeful sign has been that in many cases extremely "radical" leaders have been retained by an otherwise conservative constituency. Many exponents of a new freedom in educational objectives and methods are demonstrating their ideas in significant manner, as in the Rollins College and the Antioch College experiments, and the college within a college at the University of Wisconsin.

(d) One of the less spectacular but nevertheless vital causes of the new emphasis is the growing conviction that the adult is educable. The interpretation, or misinterpretation, of James' psychology to the effect that an adult could learn very little that is new after he becomes twenty-five years of age had long been a stumbling block, if not the cause of a certain educational pessimism regarding adult education. That the child is the hope of a nation, that his education is the primary responsibility and the central hope of a more excellent order of living, was the accepted theory. Education was for children, not adults!

Thorndike and others have been accumulating considerable data showing that the adult at fifty can learn almost as easily and as rapidly as he could at thirty; in other words, that one may continue to master the most difficult situations throughout life. If the adult can be educated, the present chaos in adult standards and behavior contains, within itself, the imperative for an educational process.

(e) For the genesis of what one might be tempted to call the new in the dominant trends in the present movement, one has only to recall the philosophy that John Dewey and others have been advocating for the last twenty-five years. The tendency in school systems has been gradually toward a more highly organized and formalized condition. Teaching has largely been a matter of learning lessons, of giving back to the teacher what he has passed out, of passing examinations, memorizing facts, and graduating from school. This has led to a prevalent view of education as a matter of the number of years spent in school, of the ground covered, and as a money making proposition. In the midst of this formalism, John Dewey has been advocating education as a continuing, liberalizing, energizing, and enlivening process. Many other voices—Kilpatrick, Butler, Mason, H. C. Morrison, Meikeljohn—have taken up the battle cry for a new freedom in education.

Most of these "newer" theories or protests against the formalism and knowledge transfer theory of education have found difficult sledding in standard systems. Possibly a new hope looms on the horizon for the working out of this philosophy in the present adult education movement. Here is no well defined system, no stereotyped definitions, no mapped out courses. At any rate, one of the moving forces underneath the present philosophy is the educational theory of John Dewey.

(f) A further cause which affects all the causes set forth above is the fact that we have gradually come into a scientific

world where former standards, ideas, and organizations are no longer adequate. One need not say that these have not worked in the past, for in many cases they have worked admirably; but one need not argue the fact, obvious on every hand, that they do not work now.

II

SIGN POSTS OF THE NEW MOVEMENT

In the earlier stages of the movement, the agencies of adult education had been operating independently of other similar agencies, and not infrequently were in conflict or competition with them. Because one group had not been profiting by the experiences of others, there was much confusion as to definition and purpose. The preliminary survey sponsored by the Carnegie Corporation and published in 1925 centered attention on the values of correlation, cooperation, and research as a basis for future endeavors. Following the publication of the report, the Carnegie Corporation was responsible for bringing together in Cleveland many outstanding leaders in the movement to study the reports and to prepare such further plans of action as might be considered advisable.

The Cleveland conference revealed the need for some sort of central clearing station where the experiences of the varied agencies might be evaluated, tabulated, and made available for any one interested, and where original research projects could be stimulated and directed. With this need in mind, following a number of regional conferences and widespread discussion, the American Association for Adult Education was organized. The organizers were cognizant of the dangers attending any sort of "organization from the top down," or the special recognition of any particular brand or type of education. Hence they attempted to steer clear of definitions, programs, and fixed statements of purpose. They were definite to the extent that they defined "education as

a continuing growth throughout life rather than a preparation for life." Instead of advocating any special course or program, they accepted the more difficult task of stimulating and of backing any group interested in "the furtherance of the idea of education as a continuing growth." The activities of the organization, therefore, were to be in the general line of correlation, coordination, research projects, collection of literature, and bringing to the American movement the best European experiences. This latter service would be especially valuable, since many European experiments have been of long standing and have made creditable achievements.⁶

The literature of the movement, as noted before, is one of its most significant characteristics. Many of the books and special articles deserve considerable attention, but we shall not go into this phase other than to say that the most significant books and articles are almost unanimous in the endorsement of the ideas of education "as a continuing growth throughout life rather than the preparation for life." There is equal unanimity in protest against the prevailing tendency to conceive education in any narrow utilitarian and materialistic sense. In like manner, there is general agreement that compulsory education, education by propaganda, or any education that does not tend to enable folk to discriminate, to make intelligent choice, and to develop intelligent attitudes of understanding or appreciation, is not education at all, but, as Martin brands it, "animal training."

One can find a considerable literature of the more conservative type, but the literature that has been basic in supplying motivation for the American Association for Adult Education, that has tempered its policies and has given definite set to the movement, has been of the more pro-

6. The most significant contribution has been made by the Danish Folk Schools. It is from this source that the leaders in the infant American movement predict that they shall get their most important "light."

gressive type; the sort which severely criticises regimentation, formalism, information transfer, and compulsion in education, or has a tendency to put educational appeal on utilitarian and materialistic bases. There is no writer prominent in the new movement and the new emphasis that has not advocated education as a growing, continuing process, extending from the cradle to the grave. The agreement in theory is significant.

A great deal of this literature deserves special mention, but on account of the survey nature of this article, we must treat it in a general way. An appended bibliography will mention a half dozen of the most significant recent books. Further information can be secured from *The American Association for Adult Education*,⁷ which has indexed over one hundred and fifty books for its new library on adult education, or from the *American Library Association*,⁸ which is preparing a bibliography containing a much larger number of books, pamphlets and special articles.

III

SIGNIFICANCE OF THE MOVEMENT FOR RELIGIOUS EDUCATION

While the church is one of the oldest adult education agencies, and has in it greater potentialities than almost any other contemporary institution, it has been so busy with its own formalized program of "religious education" that it has scarcely been aware of what has been happening in the infant adult education movement. On the other hand, religious education has not been considered a vital part of the movement because of the wide divergence of practices going on under this name and because of the delimited meaning the church has often put upon the term.

The church has long contended that it was the unique institution and had the

unique program in the realm of spiritual values. If the leaders in the church and its auxiliary activities are willing to recognize certain characteristics in all educational movements as valid religious education, then the adult education movement indeed has great possibilities. Before this is possible, however, there must be a re-orientation of what is meant by religious education, and a reshaping of church policy and program in the light of this broader objective. It is the broader aspect of religious education that we have in mind, a characteristic of all vital educational processes.

The adult education movement, either directly or by implication, points to a few fundamental factors that are vital in any educational process. We shall treat the following as most meaningful for religious education, particularly when religious education connotes a vital characteristic of any worthy social process: (a) the adult is educable, and his education is not a matter of preference but an imperative; (b) a metamorphosis is taking place in the theory of education; (c) the necessity for a new type of teacher with new techniques, new motive, and new use of materials is a correlative of the new theory; (d) the community is the vital basis upon which to rest any worthy philosophy of education; (e) the development of right desires, appreciations, and understandings involved in human crises, together with the courage to win the better way, is the unexplored field for religious education or any other type of education.

To elaborate these five considerations:

(a) Ministers and laymen alike have pretty well accepted the theory that the Sunday school is primarily for children and that the education of children is their most essential task. Why waste time on the "moss-back adult," who will never change his mind, when you have the "plastic child" at your feet waiting to be molded into the person you desire? Educators in public schools have cor-

7. *The American Association for Adult Education*, 41 East 42nd Street, New York City.

8. *American Library Association*, 86 East Randolph Street, Chicago.

roborated this by saying that the primary objective of the school is to take over the plastic nerve systems of children and mold them in accordance with the best social patterns we know. Very little confidence has been put in the education of the adult!

A rather marked pessimism has prevailed among clergymen, as well as among educators, regarding the educability of the adult. The adult education movement is demonstrating to the church that the adult can be educated and that his education is even more vital and pressing than that of the child. The acceptance of this idea by the church would call for a complete metamorphosis in method, curriculum, objective.

Concurrently with the fact that the adult is educable is the correlative that education is imperative. The child, in other days, has been the danger point for the complacent advocates of the *status quo*, but today it is the adult. The child always was a young questioner, doubter, rebel, and had to be so directed, so "confirmed," that he would gradually accept and defend the standards inherited from the past. If he were dangerous in childhood, he became all the more so during the turbulent adolescent days, unless he had been properly educated, fitted into the scheme of things. His elders always had, in the past, a ready answer for his queries regarding good and bad. Significantly, these well defined codes, ideas, standards have been brushed aside almost overnight, and the poor adult is in the midst of social chaos. He, the adult, is the dangerous individual, the one who is running wild toward the gates of perdition.

If the adolescent is secretly ambitious of making a million in a prize fight, or quitting his job and going on a spree, this is a weak second to the dream his dad is probably having, according to recent cartoonists, of making a million on the board of trade. This type of adult, shorn of

the power of custom and tradition, is more dangerous than youth, since he has never had any education in discrimination, since he has a wider experience in life, and is actually at the throttle of the social order. It is this sort of adult who is crying out to the ministry to return to their pulpits and keep hands off business, politics, prize fights, boards of trade, and leave things as they are. It is youth that is holding peace conferences, conferences on the new social order, and demanding that the principles of Jesus be given a trial.

The present ineffective efforts of the church, in the light of its overwhelming challenges and opportunities, are largely due to the fact that the church is throttled by adults who have never been educated. Church boards are generally dominated by adult notions based on custom and tradition rather than upon crucial community needs.

Many adults who are fighting for the traditional have never had a fair leadership from their ministers. Most seminaries, until comparatively recently, have never taken adult education seriously. At least, they have done little more than to prepare ministers to be preachers and directors of Sunday schools. A notable departure from the customary emphasis has been made by Professor Theodore G. Soares in the special courses on "The Adult" he has been offering the last few years in the Divinity School, the University of Chicago. While his efforts have been highly significant, his courses have been developed largely in terms of the present church program.

(b) A new theory of education has gradually been evolving. The metamorphosis that has been taking place is remarkable! The change has been so fundamental that what the intelligent person has in mind when he uses the word education is something almost foreign to the orthodox conception. It is still true that the term education means almost a dif-

ferent thing to each person, but in general the orthodox meaning and modern interpretation are standing at opposite ends of the poles. Formerly, education meant a certain number of years spent in school, the study of text books, passing grades, and ultimately a "finished" course. In this procedure the big thing was to "learn the facts" and to "obey the teachers," in order that one might graduate "prepared for life." In the reorientation of the term, education means a lifelong process of study, observation, growth. The change, or spirit of change, that takes place in the person is the important index, rather than books studied or years spent. But the new theory is not yet clear enough to avoid confusion of its aims with that of the old. It is very difficult for the old and new to blend. Their premises are antithetical.

A thoughtful young minister, after finishing a course in education in a large university, commented, "The whole business is one big fuss. There are more definitions for education, more wild-eyed theories, than in any other field one could name. I am convinced that these fellows, because of their varied opinion, know very little about the subject. I suppose we have always learned in about one way and will continue to learn in that manner." This young man had not stayed with his education course long enough to get the trends. He merely sensed the widespread confusion and the groping after life which, in itself, is a healthy sign.

This confusion in education is even more marked in the field of religion and of religious education. A nationally known lecturer recently commented, "I suppose there are at least twenty interpretations put upon the word religion when one uses it in an address. The minority possibly thinks of it as a vital characteristic of vital social processes; the majority tends to think of it as something transferred to them by minister or priest, a thing that belongs to Holy Books, Holy Places, and Holy Men." The term must

be reoriented. The older, delimited view of the term has built up a hiatus between zestful social living and thinking on the one hand, and churches, prayers, sermons, confessions on the other. Religion has been thought of as a thing apart and unrelated to the warm personal experiences of daily life. Men have thus been led to say, as a brilliant young Russian said recently, "I despise religion; have no use for it in any form, but I appreciate and believe in the good life."

The metamorphosis in the meaning of religion is bringing religion and education to common meeting grounds both in curriculum and objective. Education, in its more liberal interpretation, includes all that the most enthusiastic have meant by the term religious education. The Bible, the prayer, the hymn, or any literature, these are only means to an end; the development of a new type of energizing of behavior. It is not the content that counts, knowledge, valuable as this surely is, but the process. Religion is a vital process of any valid education, regardless of whether it takes place in an institution where "the Bible is not read, or in the church." This makes religion not an other-worldly, supernatural, and isolated factor, but a human, personal quality wrought out of the clash of living, the searching after the energies and fellowships that release life.

Religion, therefore, is not a separate science or department, but a vital characteristic of every worthy social process. Nothing that is human is foreign to its realm. It is continually working in the area of desires, appreciations, values, ideals. It is the most significant aspect of any life process; a possible quality in every experience. Such an understanding, accepted as the working philosophy for the church, lifts its interests out of a narrow institution centered program to the exalted position of inspiring all significant movements with the religious ideal.

It is at this juncture that the reports

of the Adult Education Commission of the American Library Association are most pertinent for the church. Some of these reports indicate that the principal weakness of our educational system has been in the slight emphasis put upon teaching folk to desire and appreciate the good and beautiful in literature. Praiseworthy advances have been made in teaching pupils how to read the printed page in the quickest and most intelligent manner, but research has largely ended here. Whatever institution takes the next step, and this is truly the higher step, will do an outstanding piece of religious education. This is the unexplored field ready now for harvest!

The acceptance of this theory throws a grave doubt upon the present attempt of the church to set up a week-day program in juxtaposition with public school programs. This sort of emphasis tends to widen the hiatus between education and religion and to minimize the religious education going on in the public school. This does not mean to imply that the public school and other educational agencies are adequately dealing with the religious aspect of their work, but rather points out the danger of attempting to put more religion into education by tacking on an outside system which, by its very presence, indicates mistrust or lack of appreciation of what is being done. The church must recognize the fact that what matters is not so much where the work is done or what it is called, as what changes take place in attitudes and behavior.

Possibly much of the confusion and overlapping in church and school programs which have brought about the week-day program in religious education have grown out of the dual theory of education and religion. We have exaggerated our "two-headed school system" theory. Attempts to harmonize this two-headed system are often met with the mordacious criticism that this is "flattening out religion" to such an extent that it is robbed of its uniqueness, its specific values, its

God. The truth is far from this. It is an honest attempt to put more religion into life processes and to make it an integral, normal part of every worthy activity or experience. One of the happiest factors in the religion of Jesus and Paul was their emphasis upon a quality of life rather than upon definitions of law or performance of rites.

(c) As a correlative, however, of the new interpretation of religion, we agree with the writers on adult education that all the agitation for new curricula, techniques, or objectives is futile unless we produce a new type of teacher. We further concur with these writers in the contention that the teacher is the major part of any curriculum. The outlook of the teacher, his use of materials, and his methods, will tend either to set the pupils intellectually free or to make them parrots. Here the purpose and method of the orthodox teacher, either in church or public school, are antithetical at almost every point with the purpose and method of the new type of teacher. The former works on the theory of giving pupils knowledge; the latter is a democratic participator, learner, and inquirer in a happy social group whose members are set on working out their own experiences.

Teachers of the new type are scarce. This is one of the chief handicaps in the adult education movement. It is likewise true in the church and in other agencies working in the so-called field of religious education. Teacher training courses are still built around the idea of a required number of hours, certain "standard texts," "standard teachers," a certain formal, factual acquaintance with the Bible, and ultimately a standardized certificate. The very set-up of the program, regardless of the good intention of course makers, suppresses the free spirit and kills whatever promise there may have been in the teachers as democratic participators in happy group life. Instead of being taught to work directly on the ideal of changing attitudes in the crusade for

righteous living, the teacher spends most of his energy on transferring materials from himself to his pupil. His test of results is not found in the uncontrolled and unsupervised conduct of the pupil in the vitality of living—the only valid test—but in his ability to offer sentence prayers, to repeat from the Bible, and take part in church activities.

Teachers who have been "successful" under systems where they could compel attention by use of grades, diplomas, honors, are failures in the presence of a group of open-minded persons seeking "enlivenment" and "enlightenment." An illustration of a typical situation may indicate the seriousness of the problem. A prominent educator was asked to direct a group of young men in a study of the crucial issues and problems of modern life as reflected in current magazines, books, and studies. In replying to the request the educator asked, "What sort of *course* is this? I am not just clear about what I am supposed to teach. Could you not be a little more definite?" When he was told that it was not a course or a series of lectures or the study of any particular text he remarked, "I am afraid that I am not the man you want. I have specialized in a very narrow field and all of my talks are to folk interested in that sort of work." What he was being asked to do was to take a group of men—students, workingmen, professionals—and by the use of current publications, books, and their own experience aid them in developing a scientific method of reading, thinking, and acting in regard to crucial issues. No one could tell him the particular turn the "course" would take; no one could tell him what the group desired or should be led to desire. It simply called for a new type of teacher, and he was not that kind.

The new type of teacher, writers on adult education contend, must use more material or content than ever before, but they must have a new prehension of material as a means to an end, not as the end

itself. This is particularly apropos for the church curriculum of religious education. The Curriculum Committee of the International Council of Religious Education has done some notable work in developing by consensus and experimentation an "experience centered curriculum," but the new type teacher trained to use this material has not been developed. Consequently, in practice the churches are scarcely influenced at all by the new theory. They still operate on the Bible centered, transfer idea of education.

(d) Probably the most potent factor in the adult education movement for religious education is the premise that the community is the basic unit in any abiding educational procedure. Therefore, if the church is to make its largest contribution as an agency of adult education, it must have a scientific knowledge of the community, its problems and its possibilities. It is only in the light of such information that the church can truly claim the right to do a unique piece of work in the community. This means that the most effective part of its contribution will be its ability to cooperate intelligently with other agencies, to eliminate overlapping, competition, and purposeless or irrelevant activities. When the church views its task as that of one agency among many in the midst of a crucial social situation, surveys the field to find its particular work, and then puts its leadership, equipment, and money into the doing of this thing, it will become a unique agency for adult education.

In the past, most denominational church organizers have not asked, What unique contribution can this church make to the community? but, Will the community support another church? Consequently, their programs have been institution centered and extremely limited in social content. About the nearest approach to community or inter-organizational correlation among the churches has been the "gentleman's agreement," not universally observed, not

to steal sheep from the other fellow's flock.

Unintelligent approach to a community may be found in small towns, but also appears in large cities. In a somewhat composite area in Chicago which is attempting to think of itself as a community, there are some three hundred and fifty organizations of "social uplift"—schools, churches, settlements, Scouts, Y. M. C. A. . . . each trying to serve in its own way. There is cooperation to the extent that most of the older staff members in these respective institutions or organizations are acquainted with their fellow workers in similar groups, or have some vague sense of cooperation in a good cause. There is scarcely any explicit, scientific understanding of what community cooperation means in an educational sense. There is very little awareness of the real meaning of cooperation in behalf of fundamental human crises.

Almost every one of these organizations was imposed upon the community without any scientific survey or mutual understanding of specific work to be done, and without community consent. To entrench itself, each organization has built up traditions and sentiments and a certain loyal constituency, which enable it to "make the budget." Many of these organizations have felt first allegiance to some national or city group, and hence have not felt the need for any community clearing station. Each organization is so engrossed in its own program that its staff has little time to know what is happening elsewhere. Churches are busy with revivals and recreation; Scouts are working on nature study and woodcraft; the Y. M. C. A. in building character and getting members; social settlements with fighting carnivals or Americanizing foreigners. Some organizations are gradually losing in membership and in the ability to finance their programs; others are holding their own; a few may be gaining ground. All are possibly rendering some rather significant service, but one thrills at what they might

do if once they would center full attention on the community as a unit and each, in its own way, join in common effort to purify life. In this particular community the churches are more conservative and less intelligent than almost any of the other groups. Perhaps one might more courteously say they are less related to life. If these churches would catch the community vision they could inspire all institutions to function in a religious manner, and would be worthy of their tradition.

In summary, let it be clear that we are not offering adult education as a new short cut or panacea for all ills. We consider it rather as an attitude or idea which will require experimentation, patience, and time to effect any important change in the social order. The most serious drawback to successful adult education is the American tendency to kill any vital idea by making a fad out of it, organizing it, and offering it as a panacea for all ills. None of the more serious writers in adult education are offering it as a cure-all; on the contrary, they are almost obsessed with the fear that this is what may happen to what they are convinced is a vital idea.

A few significant books:

J. K. Hart, *Adult Education*. T. Y. Crowell, 1927, 356 pages, \$2.75.

E. D. Martin, *The Meaning of a Liberal Education*. Norton, 1926, 330 pages, \$3.00.

D. Evans, *Educational Opportunities for Young Workers*. Macmillan, 1926, 380 pages, \$3.00.

N. Pfeffer, *New Schools for Older Students*. Macmillan, 1926, 250 pages, \$2.50.

A. H. Hall-Quest, *The University Afield*. Macmillan, 1926, 285 pages, \$2.00.

J. S. Noffsinger, *Correspondence Schools, Lyceums and Chautauquas*. Macmillan, 1926, 145 pages, \$1.50.

E. C. Lindeman, *The Meaning of Adult Education*. New Republic, 1926, 222 pages, \$1.00.

RECENT PERIODICAL LITERATURE*

AGNOSTICS, FUNDAMENTALISTS, AND LIBERALS. (Daniel Evans, in *The Christian Leader*, July 16, 1927.)

Religious liberals hold a strategic position. They stand between fundamentalists and agnostics. They understand the agnostic's interest in modern knowledge; they must share with them the greater heritage of the Christian religion. Liberals must not be satisfied in sharing with agnostics the rich heritage of modern knowledge; they must share with them the greater heritage of the Christian religion.

The relation of the liberal to the fundamentalist is also strategic. There is more in common with them than with irreligious or anti-religious folk. Liberals must appreciate their religious experience, bring faith, and deep earnestness, and must bring them to share in the rich heritage of modern knowledge, to rejoice in the adventure of new discoveries, to abandon fears and to recognize the equal duty of believing and learning.

F. B. O.

THE CURRICULUM AND WORLD-FRIENDSHIP. (J. L. Lobingier, in *International Journal of Religious Education*, Oct., 1927.)

Available material for teaching missions and world friendship varies from the type which deals only in facts to those which attempt to start with the experiences of the pupils and develop projects. A teacher who desires to cultivate world-friendship will be constantly on the alert for situations in the lives of pupils that will stimulate interest in other peoples. Once a "hot point" appears, the teacher will aid in finding a lesson or a course useful in the hour of inquiry, and will keep the pupils at work until some sort of conviction is reached.

P. R. S.

A DECLARATION OF INDEPENDENCE FOR PUBLIC EDUCATION. (Henry Suzzalo, in *School and Society*, July 23, 1927.)

The public school is consecrated to two great purposes: to give boys and girls a full chance to be whatever God intended them to be, if a school could reveal it; and to make the liberty of the fathers safe for their children.

We, the educators of this country, can not work in these temples without being consecrated too. Consecration means more than service to children. It means an obligation to keep our schools free from all the interferences that would hamper the pursuit of great ends. This can only be done by reawakening that public opinion which created our public school system, and which must again sustain it. The integrity of public schools must be

maintained and their work kept free from the interferences of arrogant politicians, of demagogues who have seized the public mind, of the selfish who would sell the children into the half-slavery of a poor education, and of the ignorant who know not truth or wisdom and yet assert it.

F. B. O.

THE DEVELOPMENTS OF STANDARDS OF CONDUCT. (S. A. Courtis, in *School and Society*, Sept. 10, 1927.)

The ever-recurring cycle of social conditions has left our generation without adequate, up to date guiding principles of action. Accordingly, public attention is turning to the problem of moral education. Two theories dominate current efforts, one which tries direct teaching of morals through precept and story, the other which tries to secure repetition of right responses to typical situations until right response becomes habit. There is needed a third approach, that of interpreting daily life in such a way as to arouse right purposes.

P. R. S.

EDUCATING CHILDREN IN THE USE OF MONEY. (L. A. Weigle, in *International Journal of Religious Education*, Oct., 1927.)

The increasing complexity of social organization makes money more and more important in the world's work. But our modern system of checks, and little visible cash, deprives the growing person of an education in the use of money which otherwise he might gain incidentally. Parents ought to plan with school teachers, so that the child learns to spend, give, save, and earn wisely. Beginning, say, at five years of age, he should have a regular allowance, which is increased at each birthday in accordance with agreement reached after a frank talk. While the child has full liberty to use his money as he chooses, parental oversight should not be withdrawn. The parent should take occasion to discuss frequently the child's ways of spending. When the child is old enough to render financially valuable service, he should be allowed to earn money—under proper conditions of labor. But he should not be paid for performing simple duties as a co-operating member of the family group. Along with spending and earning his program should include saving and giving, in counsel with father and mother.

P. R. S.

EXPERIMENTS IN PERSONAL RELIGION. (Members of the faculty of the University of Chicago Divinity School. An outline study course published monthly in the *Institute*.)

This course is an attempt to apply the scientific method, namely, careful and accurate observation and experiment, to certain religious phenomena, such as the apprehension of God and spiritual growth. The nine studies consider religious experience as it may come

*Abstracts initialed P. R. S. were prepared by Paul R. Stevick, Professor of Bible and Religion in Moringside College, Sioux City, Iowa. Those initialed F. B. O. were prepared by Frederick B. Oxtoby Professor of Biblical Literature and Philosophy in Illinois College, Jacksonville.

through, (a) contacts with the outer world of Nature, (b) deliberate meditation, communion and worship as an individual, (c) the pursuit of the beautiful, (d) the joyous life, (e) the higher loyalties, (f) crises in physical growth and enlarging social consciousness, (h) struggle with circumstances, (i) life's commonplaces, (j) the church. Each study, after considering the subject historically through Biblical and other characters, from religious and current history and literature, proposes a series of experiments upon which the student may or may not report. This section of the study is prepared regularly by Professor Henry N. Wieman.

FUNDAMENTALISM IN CHRISTIAN COLLEGES. (C. R. Hicks, in *School and Society*, Sept. 24, 1927.)

In fairness to those whose money supports it and to the students who attend it, a Christian college should be "frankly fundamentalist or frankly liberal," employing instructors who have clearly indicated their position in matters of theology and are in harmony with approved policies of the institution they serve. Fundamentalists have a right to consider "theological safety" as one qualification in candidates for the instruction staff. P. R. S.

GEOGRAPHY AND WORLD CITIZENSHIP. (J. P. Goode, in *School and Society*, Sept. 24, 1927.)

One of the most serious causes of human misunderstanding has been isolation of peoples one from another. But the modern tendency is toward earth-wide mingling of peoples. The geographer may present facts about the races and nations in such a way as to inoculate boys and girls with active, intelligent, universal sympathies, and thus promote world peace and the general welfare of mankind. P. R. S.

AN OBJECTIVE STUDY OF STUDENT HONESTY DURING EXAMINATIONS. (Norman Fenton, in *School and Society*, Sept. 10, 1927.)

An experiment performed with college sophomore and junior women. In a series of three announced tests, three members of the class acted as observers of the remaining thirty-two. In Situation I the instructor sat in the room and read a book while the students were writing. In Situation II he stayed in an adjoining office. In Situation III, after remarking that he could trust this group, he left the building. Supplementary data were obtained from scores on the Otis Self-Administering Test of Mental Ability, Advanced Examination, Form A, and a questionnaire on the subject of cheating. The latter was to be answered unsigned, but for purposes of the study it was arranged to identify them by code marks on their papers. Results showed that 63 percent of the group cheated in one or more of the situations; that there is a significant positive correlation between honesty in examinations and scores in the Otis tests; that there is also a positive correlation between honesty and success in the course; that those who had lived under an

honor system in high school were less likely than the others to cheat in examinations. It would therefore be well to try specific training in honesty in the examination situation, beginning with the primary grades, in order to guarantee this type of response in college situations. P. R. S.

RELIGION AND FEAR. (J. M. Murry, *The Christian Leader*, May 21, 1927.)

To feel the fear is the beginning of religion. To be free of fear is the end of it. Never to have felt the fear is not to know what religion is. Our noblest have felt it, and have never forgotten that they did feel it; this is what makes them noblest. "Le silence de ces infinis m'effraie," whispered Pascal. "Be not afraid!" Jesus said. There can be no pain nor loneliness like his. He conquered the fear of death.

There shall be no more fear—that must be the end of religion. But simply to be devoid of fear—that is not religion, nor ever can be. If we are men we must have been afraid.

F. B. O.

RELIGION, EDUCATION, AND DISTINCTION. (W. S. Ament, in *School and Society*, Sept. 24, 1927.)

The writer has made a study of correlation between success in intellectual effort and liberality of religious thinking. The names of some 2,000 persons listed in *Who's Who*, usually the first 100 in order under each letter of the alphabet, were taken as a random selection. In proportion to their membership, the Unitarians have forty times their quota in *Who's Who*; the Episcopalians 7.40 times; the Congregationalists 5.52, the Friends 4.67, and the Presbyterians 3.17 times their quotas. Supplementary study of the standing of denominational institutions shows that 13 per cent of the national church membership has supplied half the colleges from which distinguished people gain their higher education. Further investigation is needed to determine the actual attitude toward religious questions of these 2,000 persons before final inferences can safely be drawn. P. R. S.

THE RELIGIOUS PRESS FROM THE STANDPOINT OF A PASTOR. (Frederick B. Harris, in *The Christian Leader*, July 16, 1927.)

The religious press must be dependable. The busy pastor must be able to bank absolutely on its statements of fact. With so many sneering and cynical voices, there should be a reassuring voice. It is popular journalistic sport to take the decent and respectable and dress it up in clown's clothes and laugh it out of court. Dishonesty and unfairness characterize all references to prohibition in many even respectable journals. Some statements regarding the missionary enterprise printed in the public press are meant to be blows against the church's program of world service. The antidote for much of such poison is the cold, fair facts available in the religious press.

F. B. O.

VIRTUES VERSUS VIRTUE. (G. B. Watson, in *School and Society*, Sept. 3, 1927.)

In order to attain its goal, character education must study *de novo* its basic premises. Five major varieties of fault with current schemes of character education are apparent, viz. (1) virtues and traits as such do not exist, (2) fixing attention upon any one virtue tends to corrode that very virtue, (3) too great stress upon a given virtue leads to oversight of the fundamental causes of desirable and undesirable behavior, (4) cultivation of specific moral traits may produce "moral ruts" such as Jesus denounced in the Pharisees, and (5) many situations are only made more difficult to meet when they involve conflict between ideals gained through training. In order to make real advance, character education must seek a more adequate analysis of character, and then build an educational program designed to equip the pupil with moral tools rather than with a moral answer book.

P. R. S.

WHAT FORMS OF RELIGIOUS INFLUENCE ARE OF MOST VALUE IN CHARACTER TRAINING? (M. E. Bonney, *International Journal of Religious Education*, Sept., 1927.)

Students and teachers of a California high school were asked to name students whom they considered "best," on the basis of truthfulness, honesty, and helpfulness. The teachers named

a list of "worst" also. Further study of the students named by questionnaire led to the conclusion that there is a close relationship between character attainment and religious influence of home and church, "provided that this influence come through the student's own wishes and desires." It would, therefore, seem important for adults to take pains to make their programs of moral education "desired and gratefully received by those people whom they would train."

P. R. S.

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